A REDEMPTIVE LEADERSHIP MODEL FOR DEVELOPING HEALTHY MULTI-

ETHNIC CHURCHES AND ORGANIZATIONS

A THESIS-PROJECT

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ABSTRACT

Organizations are continually expanding as the impact of global trade, outsourcing, market trends, and competition drive them to do so. Despite this global movement, and an increasingly diverse demographic, the leadership within these global companies does not reflect the multi-ethnic global customer base they serve. This thesis-project explores how God uses redemptive leadership to develop leaders, in addition to how God established and grows his church, which is effectively a global operation comprised of multi-ethnic leaders from all over the world.

The process used in this thesis-project is a qualitative research method of surveys, together with a workshop comprised of multi-ethnic leaders from various occupational backgrounds. Research outcomes include identification of the key elements needed for a successful multi-ethnic redemptive leadership model, as well as a five-phase multi-ethnic leadership development program that can be built upon in the future.

CHAPTER 1

INTRODUCTION

In their research, Laura Sherbin and Ripa Rashid maintain that "leaders have long recognized that a diverse workforce of women [and] people of color…confers a competitive edge in terms of selling products or services to diverse end users. Yet a stark gap persists between recognizing the leadership behaviors that unlock this capability and actually practicing them."[1] The authors argue that leaders often assume that diversity and inclusion are the same. However, diversity is often the outside view or representation of an organization, whereas inclusion is driven internally.

History has favored the dominance of white males in executive level corporate positions, which has skewed the view of who should occupy those positions. This historical preference alone creates a barrier preventing those of diverse ethnicities achieving executive status. Corporate America's lack of diversity has been a topic of discussion for decades. In addition, the lack of diversity on corporate boards has a downstream affect. Such issues beg the question: Is there enough diverse talent in the pipeline—people sufficiently trained and exposed to the experiences necessary to become global leaders? Intentional succession planning for diverse talent will continue to be an issue for those who seek C-suite positions if this question is not addressed.

Mentors at the appropriate C-suite level for those of diverse backgrounds have also been lacking. Many qualified professionals feel they have had to compromise who they are to fit into a certain environment. This fitting in can involve how they dress,

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[1] Laura Sherbin and Rashid Ripa, "Diversity Doesn't Stick Without Inclusion," *Harvard Business Review*, February 1, 2017, accessed July 16, 2017, https://hbr.org/2017/02/diversity-doesnt-stick-without-inclusion?referral=03758&cm_vc=rr_item_page.top_right.

talk, or act around associates from the dominant ethnic group. Sherbin and Ripa write as follows:

> Authenticity. It's not surprising that everyone expends energy by repressing parts of their persona in the workplace in some way. But according to our research, 37% of African-Americans and Hispanics and 45% of Asians say they "need to compromise their authenticity" to conform to their company's standards of demeanor or style. Our research on women in the science, engineering, and technology industries shows that, regardless of gender, acting "like a man" can provide an advantage in becoming a leader in these fields. What a waste of employees' energy, let alone their employers' diversity dollars.[2]

Some might draw the conclusion that to aspire to certain levels of leadership in corporate America is not about what a person knows, but about how they look. As a result, multi-ethnic associates who have the education, who do believe that they are qualified to perform at the executive level, are still on the outside looking in, as they are often viewed as aggressive, unrealistic, and misinformed.

In my own personal experiences and assumptions, these issues are more prevalent when it comes to African Americans. Diversity can be a numbers game for corporations, but true change only happens when environments are inclusive of the differences that will make their company successful. A 2015 McKinsey report on 366 public companies found that those in the top quartile for ethnic and racial diversity in management were 35 percent more likely to have financial returns above their industry mean, and those in the top quartile for gender diversity were 15 percent more likely to have returns above the industry mean.[3] Having been marginalized by white society for

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[2] Sherbin and Rashid, "*Diversity Doesn't Stick Without Inclusion*."

[3] David Rock and Heidi Grant, "Why Diverse Teams Are Smarter," *Harvard Business Review*, November 04, 2016, accessed July 16, 2017, https://hbr.org/2016/11/why-diverse-teams-are-smarter?utm_source=feedburner&utm_medium=feed&utm_campaign= Feed%3A+ harvardbusiness+(HBR.org).

their ethnicity, African Americans face unique challenges when it comes to obtaining

executive positions. Highlighting the numbers, which show the lack of African

Americans in executive positions, Ellen McGirt summarizes the situation this way:

> There have been only 15 black CEOs in the history of the Fortune 500, of whom
> five are currently in the role. (Ursula Burns, CEO of Xerox XRX 3.02%, is the
> only woman; Kaiser Permanente, the organization that Tyson runs, is a nonprofit
> and therefore ineligible for the Fortune 500.) Nor is it much better outside the
> corner office. According to a corporate diversity survey released last June by the
> office of Sen. Bob Menendez, a New Jersey Democrat, black men and women
> account for a mere 4.7% of executive team members in the Fortune 100 (the top
> 100 U.S. companies by revenue), a share that hasn't budged since the survey
> was first conducted in 2011. Even at smaller companies, African Americans
> hold an estimated 6.7% of the nation's 16.2 million "management" jobs,
> according to the latest figures from the Bureau of Labor Statistics, though they
> make up twice that share of the population at large.[4]

Impacted by less than standard acknowledgement of accomplishments, and hence

inadequate recognition, African Americans are in need of places to develop and be

understood as associates with promise and potential. Christianity presents corporations

with a good model as the religion was formed by diverse individuals who were

committed to one cause, which was spreading the gospel of Christ. The Great

Commission involves innovation on a daily basis to reach people of varying ethnicities

and backgrounds. Businesses struggle with innovation and creating healthy business

models because of a failure in prioritizing people. Many churches are naturally

innovative, collaborative, and growth-oriented when people are at the front of their

operating model. 'Love the Lord your God with all your heart and with all your soul and

with all your mind.' This is the first and greatest commandment. And the second is like it:

'Love your neighbor as yourself.' All the Law and the Prophets hang on these two

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[4] Ellen McGirt, "Fortune: Leading while Black," accessed November 17, 2017,
http://fortune.com/ black-executives-men-c-suite/January 22, 2016.

commandments." (Matt 22:37-39)[5] People should always be considered a priority if an organization wishes to be healthy.

Although corporations have the structures to last beyond private businesses, most of them have not worked out how to serve from one generation to the next. They often target one demographic, thereby alienating other demographics. As a result, the strongest, most successful businesses last forty years—long enough for one generation to consume.[6] Many congregations have understood that serving the community empowers the church. The community then becomes the most important thing to the church: hospitals, nursing homes, schools, and food pantries all play into the community. For the church to be successful, the community must also be successful. Many corporations bow to the Chief Executive Officer, however, and the CEO must be successful or he or she will be ousted or jump ship to the next big thing. By contrast, the church attracts leaders with a love of service, and a commitment to something bigger than themselves.

There is a cultural shift taking place in our world, and people desire more of a custom fit when it comes to the products, services, and institutions with which they want to be involved. This has had an impact on corporations, congregations, and the leaders they employ, making navigation to the highest level of many corporations a challenge for those whose demographic is not that of the largest consumer.

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[5] Quotes from the Bible are from the KJV, unless otherwise noted kiuoghk.

[6] Carol Howard Merritt, "Five Things Businesses Need to Learn from the Church," *Christian Century*, May 27, 2014, November 14, 2017, https://www.christiancentury.org/blogs/ archive/2014-05/five-things-businesses-need-learn-church.

<h3 style="text-align:center">**Thesis-Project Overview**</h3>

The purpose of this project is to research tools and methodologies that will aid in developing a redemptive leadership model that provides organizations with a deeper understanding of why multi-ethnic leadership is important to organizational success. Drawing on existing research and scholarship, I will utilize the success of the church of Antioch in Acts, and the five stages of the redemptive model (competency, principles, character, transformation, and finally, redemptive leadership) to illustrate the importance of a multi-ethnic redemptive leadership model in global organizations.

Through my research, I will seek to answer the following questions:

1. What contributes to the lack of multi-ethnic leadership in corporate America?
2. What mandate does the Bible have for the church when it comes to modeling a multi-ethnic organization? How can global organizations utilize this model?
3. What are the key elements of an effective global redemptive leadership development program for multi-ethnic associates in global organizations?
4. What are the hurdles to effective multi-ethnic leadership development, and how can organizations provide more opportunities for multi-ethnic associates?

These questions support the following hypothesis: an intentional redemptive leadership model in a multi-ethnic context will empower organizations to inspire associates and will drive organizational performance in geographies beyond an organization's home base.

To help establish a foundation for a redemptive leadership model, I will use my own personal experience as an important foundation. During my 7th grade year of

middle school, I encountered a hurdle in my life, a hurdle that would prove to be life

changing. For the first time in my young life, I was told by the middle school

administration that I was not smart enough to remain in the above-standard classes. I

was told that I would be placed in a remedial math class because my standardized test

scores indicated that I could not do the work of an average student my age. This hurt,

and it set me back. I was being placed in a class with children I had been guilty of

picking on because they were deemed slow or below average. Now I was sitting in a

class with these same students, wondering how and why this happened to me!

As my 7th grade year progressed, my insecurities grew, and, even at the young

age of twelve, I was humbled by being in this remedial math class. My mother was told

at parent-teacher conference meetings that my class performance indicated I did not

need to be in this remedial class. However, this experience challenged my self-esteem

and required me to mature in the way I viewed other people. I excelled in this class. The

work was easy for me, and I made straight As. My teacher, Mrs. Adam, often asked me

to assist other students who needed help. My desire that year became that we would all

succeed in order to change the stereotypes that were placed on students in remedial

classes. I was the unofficial student leader of this class, and I quickly developed the

mindset that if one of us failed, we all failed. I now knew, firsthand, the same pain,

frustration, and embarrassment that others had encountered in these classes, because I

was a part of that experience. I now identified with my group instead of with my

individuality. This would prove systemic as I navigated into my adult years.

From this 7th grade experience, I learned to talk to and develop friendships with

people who at one time I had considered less than myself, and who I therefore did not

associate with. I was able to have conversations with students I deemed unlike me. While developing those relationships, I realized that most of these new friends had been dealing with the pain and frustration that I was experiencing that year for the first time for their entire academic careers. It became clear that there were people in greater pain than I was and in bondage to a system they could not navigate.

This same systemic problem exists in many global organizations. People are trapped in systems that have stalled their careers, because these organizations follow systemic methods, rather than look at each individual person's ability to succeed. A 2015 McKinsey report on 366 public companies found that those in the top quartile for ethnic and racial diversity in management were 35 percent more likely to have financial returns above their industry mean, and those in the top quartile for gender diversity were 15 percent more likely to have returns above the industry mean.[7] Working with people of different ethnicities can present a challenge, and requires breaking away from how a person might normally interact and respond to others, which can in turn drive up their performance.

Leaders must constantly ask themselves, "whom do I influence?" Until leaders know the type of people they are attracting, they cannot appropriately gauge their success as multi-ethnic conscious leaders. If the Pied Piper blows his flute and attracts dogs instead of mice, surely he has to rethink his playing process. In a study published in *Economic Geography*, the authors conclude that increased cultural diversity is a boon for innovation. They pooled data on 7,615 firms that participated in the London Annual Business Survey—a questionnaire conducted with the UK capital's executives that asks

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[7] Rock and Grant, "*Why Diverse Teams Are Smarter.*"

a number of questions about their company's performance—and the results revealed that businesses run by culturally-diverse leadership teams were more likely to develop new products than those with homogenous leadership.[8]

When I graduated from college in 1996, I knew that I wanted to work in corporate America in some capacity. I started networking and seeking advice on career paths for someone with my education. I quickly found that there were not many corporate jobs for graduates with a BA in Art and Design, so I took a job out of college that paid little more than the minimum wage, which caused me to question what I had done with my life before graduating. Eventually, with the aid of a friend, I found a job working on the IT Helpdesk for one of the largest banks in the area. Soon things began to move in my favor as I began to support major executives in the corporation, one of whom introduced me to a leadership program within the company.

In 2004, I had the chance to enter an information technology associate program at the corporation I worked for at the time. This program is tailored to attract the brightest students from across the country and train them for leadership positions. I was one of sixteen applicants chosen to come through this program. There were decisions to make after being chosen. Would I accept the position? How would I feel being a graduate student coming through this program, having worked at the same company for three years? What kind of a message would this send to other individuals coming down the same path I had travelled? Would this step aid me in moving up in this company?

I did not know how this associate program would benefit me at first, but one thing I did know was that it represented change. It pushed me out of my complacency

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[8] Rock and Grant, "*Why Diverse Teams Are Smarter*."

with the status quo. Coming through this program, I met young, bright students from all

over the world, as well as senior vice-presidents, and I began to rub shoulders with

people I normally would not have had the chance to meet. I began to understand their

mindset, and in doing so I finally started to see what leads to some people getting

opportunities over others. This presented a problem, however, because there was limited

exposure to the people who owned these opportunities.

If a void exists for a certain ethnicity to identify with, the desire to be on or at

that level will fade. Where there is no leadership representation that employees can

identify with, this may cause a lack of desire to lead in that specific company. Thus,

most of the historical patterns of leadership are lost for African-Americans, because

there has been little interest in the processes by which individuals such as Harriet

Tubman or the numerous anonymous black men and women who helped to organize the

underground railroad or to disrupt the administration of the antebellum fugitive slave

laws were identified and accepted by others as leaders. We have focused on the

hero[ine] rather than the process.[9] This oversight has caused most organizations to

create empty shells of diversity-related agendas. When leaders see diversity primarily as

a social obligation, it makes things difficult and slows progress, and they will probably

make decisions that undermine the organization's diversity goals. They may also, at

least unconsciously, try to downplay the substance of the existing diversity on their

teams. If leaders can recognize that the debate and unfamiliarity that come with

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[9] Walter E. Fluker, *The Stones that the Builders Rejected*: *The Development of Ethical Leadership from the Black Church Tradition* (Harrisburg, PA: Trinity International, 1998), 55.

diversity is an important catalyst for creativity and deep thinking, however, they will invite it and celebrate it.[10]

This research will show the need for a comprehensive redemptive leadership model in a multi-ethnic context within global organizations. The research in this area varies and provides plenty of depth on diversity but does not address why there is a lack of multi-ethnicity at certain levels in global corporations. Many corporations have made great strides in training on diversity, mentoring programs, and leadership development, but there is still work to do to crack that glass ceiling of upper level management with multi-ethnic associates.

In this thesis project, I develop a framework for conceptualizing the research on diversity, examine the relationship between multi-ethnicity and the demands of leadership, and attempt to link the literature on the model of redemptive leadership in a multi-ethnic church with leadership in corporate America by expanding the conception of both.

Chapter Outline

Chapter 2 establishes the theological foundation for this thesis project and includes notable redemptive examples in the Bible. Among these examples is the metaphor of the potter and his work as described in Jeremiah 18. Jeremiah the prophet travels to a potter's house and upon arrival, he identifies the potter's approach to what

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[10] David Rock, Jacqui Grey, and Heidi Grant, "Diverse Teams Feel Less Comfortable—and That's Why They Perform Better," *Harvard Business Review*, September 22, 2016, accessed July 16, 2017, https://hbr.org/ 2016/09/diverse-teams-feel-less-comfortable-and-thats-why-they-perform better?referral=03758&cm_vc=rr_item_page.top_right.

he saw as flaws in the pot. According to the biblical text, the potter then remakes the pot into something that is pleasing in his sight.

In Luke 15, the crowd becomes agitated with Jesus because they feel that he is entertaining sinners. Jesus' response is to share redemptive stories, one being that of the prodigal son. A celebration is given to the son who returns and we are given a redemptive view of the father accepting him back with no change in his status as a son.

Saul of Tarsus persecutes the church, yet God sees Saul as someone to whom He will show grace and mercy. I show how Saul's Damascus road experience begins his redemptive process. As a result, Saul's name changes to Paul and he goes on to write the majority of the New Testament letters.

In addition, this research reveals how Jesus models leadership (Jn 13:14-15) and leadership development. (Mk 10:45; Luke 10:1-3, 17) Multiple examples of redemptive leadership throughout the Bible provide a comprehensive view of God's redemptive order, and the development of each individual from the lessons learned.

Several passages in the Bible give readers a view of the diversity of the church, specifically how the Spirit falls on believers in Acts 2 and the growth of the church going forward. This research discovers how leaders (disciples) during that time were able to reach a diverse group of people, and how, as a result, the church grew daily.

Chapter 3 includes reviews of books by authors who have researched the redemptive leadership model and its effects on their specific organizations. In the area of leadership in the multi-ethnic church, this thesis will include discussion of the work of Mark DeYmaz, who presses church leaders to recognize the power and beauty of the multi-ethnic church and outlines its biblical mandate. My project will also consist of

research questions posed by DeYmaz and used in his book, *Building a Healthy Multi-ethnic Church.*[11]

In terms of the model of redemptive leadership, the most important work for this thesis comes from Gary L. McIntosh and Samuel D. Rima. McIntosh and Rima reveal how leaders' dark sides develop. In addition, they suggest most dysfunction stems from the family the person grew up in and his/her childhood years through adolescence. Any behavior that seems to overpower a person, as well as any urge or motivation that seems to uncontrollably drive that person, is a possible sign indicating the presence of a dark side, which affects how a person leads.[12]

The research methodology covered in Chapter 4 seeks to answer the major question, "What contributes to the lack of multi-ethnic leadership in corporate America?" To help support my research, I created a pre-assessment for selected multi-ethnic candidates who desire leadership roles for their careers in corporate America and the church. My participants consist of employees, executive leaders, pastors, and congregation members. Based on the results from these pre-assessments, I designed a redemptive leadership development workshop, which operates from a framework for conceptualizing research on diversity. It examines the relationship between multi-ethnicity and the demands of leadership, and attempts to link the literature on the model of the multi-ethnic church with leadership in corporate America by expanding the

[11] Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco, CA: Jossey-Bass/Leadership Network, 2007).

[12] Gary McIntosh, and Samuel D. Rima, *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction* (Grand Rapids, MI: Baker, 1997).

conception of both. The workshop concludes with a post-assessment survey of feedback that will further enhance the leadership model.

In Chapter 5, after using the designated research and methodology, I am able to conclude that multi-ethnic associates have a need for a community, whether it be spiritual or secular, that advocates their advancement and provides opportunities for their development and growth. In addition, I conclude that multi-ethnic associates would benefit from intentionality as it pertains to a redemptive leadership development program that coincides with the executive level leadership they need. The designated pilot group left the process with books, tools, and resources for their continuing development needs along with a desire to pursue a more intensive class on the thesis. In this final chapter, a summary of the workshop is provided along with the next steps in the development of the model. My prayer is that my conclusion illuminates the problem, reinforces the need for a comprehensive program that develops leaders, and becomes a voice advocating their placement in executive positions. The research from this thesis-project highlights aspects of a sustainable program that can be developed further in the future.

There are a number of foundational beliefs that I have carried into this thesis-project. First is the belief that God is creator of all things and equips those whom He designates for leadership. While there are courses, books, and lectures that go into the development of a leader, God is the only one who can divinely nurture and see the ultimate outcome. I have formed the research around this thesis-project in the belief that what happens in leadership development can only be successful when people are operating in submission to God's will for their lives. Redemptive leadership

development requires the understanding that God has redeemed them and called them into further development, for which He receives the glory.

The guidelines for this thesis-project are to operate within a researched model for redemptive leadership. This thesis-project will thus provide foundational guidelines to help prepare leaders for working in multi-ethnic environments. The thesis-project stands on the assumption that churches and corporations require multi-ethnic leadership to sustain and reach the world which they serve. As a result, I hope to build upon the work that has already been done in leadership development and diversity and provide a fresh look at how a new model can add to the advancement of leaders.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION

Introduction

The Bible provides us with many examples of redemptive leadership that frame the model for leaders to follow. Jesus revolutionized how leaders are to serve those they lead. This chapter provides biblical examples of the way authority is heightened through humility. Jesus' atoning work on the cross makes redemptive leadership repeatable for all leaders, given that we are saved by Jesus from the plight of sin. Jesus restores leadership through providing God's grace and mercy in times when sin is victorious over the flesh. God works out his plan of redemption through His own personal property. In addition, through the work of Jesus, God forgives and redeems as many as He chooses to call to Himself. The Bible offers many examples, from which I have chosen a few that display God's magnificent work in redemption and development. These examples illustrate the vivid redemptive lessons that God teaches us through Scripture and provide a biblical and theological framework for this research.

The reason I chose the Potter passage in Jeremiah 18, is because it gives vivid details of how the potter works with the clay through the transformational, and redemptive phases. Through Jeremiah we see imperfections being worked out and the clay being transformed and given another opportunity to be used. Similar to the prodigal son, the father gives the flawed son another opportunity to be used again. Through the prodigal son's story, we can see his competency of what he has but his character causes him issues as he ventures out and squanders his inheritance. This example takes the reader through all five phases of the Redemptive Leadership Model,

with the goal of redemption which is displayed by the father upon the son's return. Saul of Tarsus also gives us an example of redemption, and the work of God on a misguided soul. Saul would rank high in competency, strong principles, and viewed by some as having a upstanding character. However, the transformation for Saul took place once he had an encounter that forced him to reflect on who he was as a person and why he did certain things. This was important to my research as it shows why change and self-reflection is so important in the Redemptive Model.

The Potter's House

Vessels are used throughout Scripture to illustrate a genuine relationship between the creator and what is created. Furthermore, such illustrations teach us what we were created for. Jeremiah provides us with a vivid picture of how the potter works with imperfections to create something usable for service.

> The word which came to Jeremiah from the Lord: "Arise and go down to the potter's house, and there I will announce My words to you." Then I went down to the potter's house, and there he was, making something on the wheel. But the vessel that he was making of clay was spoiled in the hand of the potter; so he remade it into another vessel, as it pleased the potter to make." (Jer 18:1-4)

Jeremiah receives instruction from God, instruction that establishes the order and authority God has in the Scriptures. The clay is at the mercy of the potter and must submit to what the potter seeks to create.

The passage has several implications in the following order: (1) God gives the prophet instructions; (2) the clay vessel on the wheel is a description of humanity in God's hand; (3) the potter remakes the vessel which supports the first, being imperfect in some manner. God affirms through the text that he works on the vessel until it is pleasing in his sight. To make the vessel is the potter's will, as is the decision to rework

it when it turns out badly. The potter certainly wants to make the best vessel possible

with the materials with which he has to work, and will work perseveringly to that end.[1]

This further illustrates that God has His hands on what He makes and does not leave it

because of its imperfections. The potter sees the use and end product of what he intends

the clay to be. The clay is at the mercy of the potter, and submission becomes a point of

understanding in reaching a product that is pleasing to God.

> Paul affirms this understanding in his letter to the Romans.

> "On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called, not from among Jews only, but also from among Gentiles." (Rom 9:20-24)

As a redemptive leader, God has the patience to mold and shape His creation.

Ultimately, although the clay may become imperfect through time, God provides the

avenues for the clay to be reshaped into His perfect will. That is, just as the potter

recreates a vessel that seems good to him in view of the possibilities inherent in the

clay, so God will take corrupt Israel and work with the possibilities inherent in the

human situation. Integral to that situation is the way in which Israel responds to God's

continuing work: God will work with what is available, yet with God's good purposes

always in mind.[2] God extends His redemptive plan to the larger context by instructing

Jeremiah to take this vision to a larger audience.

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[1] Terence E. Fretheim, *Jeremiah* (Macon, GA: Smyth & Helwys, 2002), 269.

[2] Fretheim, *Jeremiah*, 271.

Then the word of the Lord came to me saying, "Can I not, O house of Israel, deal with you as this potter does?" declares the Lord. "Behold, like the clay in the potter's hand, so are you in My hand, O house of Israel. At one moment I might speak concerning a nation or concerning a kingdom to uproot, to pull down, or to destroy it; if that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to bring on it. Can I not do with you as this potter does?" declares the Lord. "Like clay in the hand of the potter, so are you in my hand." (Jer 18:5-8)

God speaks specifically to Israel, His chosen people whom He has rescued out of slavery. God gives instructions to the children of Israel concerning how they are to conduct themselves using His law as their guide. In addition, He brings them through the wilderness into the promised land, shaping them into the people He wants them to be. However, this will be an ongoing process for God, as He is their Redeemer, who continues to refine the children of Israel and purify them from their selfish behavior. "Like clay in the hand of the potter, so are you in my hand."[3] Unlike verses 6 and 11, Jeremiah 18:7-10 speaks not of Israel but of "nations and kingdoms." Israel's particular history is placed within the context of the wider creation. This theme stands in continuity with the use of the "natural" image of God the Creator as potter.[4] At times Jeremiah, God's chosen prophet, can himself identify with the clay God will continue to refine, since being a messenger for God can be risky during this time. God reminds Israel that, like the potter with this clay, His power is absolute. In our age of emphasizing individual autonomy, the doctrine of God's sovereignty has largely been lost or rejected.[5]

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[3] Fretheim, *Jeremiah*, 271.

[4] Fretheim, *Jeremiah*, 271.

[5] F. B. Huey, Jr., *Jeremiah*, *Lamentations,* The New American Commentary (Nashville, TN: 1993), 181.

The Prodigal Son

Jesus provides another vivid example of His redemptive work in Luke 15, which is an account of the crowd becoming agitated with Jesus for entertaining sinners. Jesus' response to this crowd is to tell redemptive stories, one being that of the prodigal son. Within the context of this story, love undertakes the search for the sinner and is active in both the search and the sinner's restoration.[6] The intense lesson of this parable can be understood best in relation to the first two verses of the chapter: "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them" (Luke 16:1-2).

The Pharisees and scribes are grumbling because of the attention and popularity Jesus has begun to attract. Eating with sinners and tax collectors is particularly galling for them, since table fellowship with such people suggests a level of acceptance that they find distasteful.[7] The Pharisees cannot accept the repentance of sinners and the celebration Jesus shares with them. This frames the redemptive work that Jesus will do throughout the chapter.

The third parable in Luke 15 is designed to illustrate heaven's receptivity toward a sinner's repentance, as well as to condemn the protest of those who react against such divine generosity.[8] Unconditional acceptance by Jesus and joy for those who once were lost is the recurring motif of the chapter.

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[6] Darrell L. Bock, *Luke* 1:1 – 9:50, Baker Exegetical Commentary on the New Testament (Grand Rapids: MI: Baker Books, 1996), 1297.

[7] Bock, *Luke* 1:1 – 9:50, 1298.

[8] Bock, *Luke* 1:1 – 9:50, 1306.

Jesus shows in the text that the lost have a place to come back to. The father grants his son's desire to receive his inheritance; the son then departs leaving his father, family, and his country, for a distant country "and there wasted his substance with riotous living" (Luke 15:13). The younger son's inheritance eventually runs out, "and he [begins] to be in want" (Luke 15:13). It is in a deep state of want that the young man comes to realize that he has erred in his thinking. This moves him to thinking about the things that his father has provided him, and these thoughts intensify because of his hunger. The young man realizes his mistakes and hopes to return to his father's house as a slave for food and housing. A slave (*doulos*) is like part of the family, although one of the lower class. The day laborer is hired only on special occasions for one day at a time, and is thus less cared for. The son's request shows that he wants to be a minimal burden.[9]

This brings us to the process of repentance. "Repentance goes beyond feeling to express distinct purposes of turning from sin to righteousness; the Bible word most often translated *repentance* means a change of mental and spiritual attitude toward sin."[10] Repentance is emphasized as the younger son indicates that he will say to his father, "Father, I have sinned against heaven, and before thee" (Luke 15:13-18). Repentance begins when we come to the realization that our actions have been in rebellion against God.

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[9] Bock, *Luke* 1:1 – 9:50, 1313.

[10] G. Kittel, s.v. "repentance," in *Theological Dictionary of the New Testament* (Grand Rapids, Michigan: Wm, B. Eerdmans Publishing Company, 1967). Douglas Harper, Online Etymology Dictionary, Dictionary.com, accessed 24 November, 2017, http://www.dictionary.com/browse/repentance.

The father depicts the heart of the forgiving Heavenly Father, who welcomes the son, the "sinner," back home. He sees the son from afar, and runs to meet him and welcome him home. It is noteworthy that the father has allowed the son to receive his inheritance, leave for a foreign land, yet still finds room in his heart to accept his son back into his house. Despite the warm welcome, the son offers his confession, just as he has resolved to do. It is stated in exactly the terms he uses in Luke 15:18b-19a, omitting only the request to be made a slave.[11] The father restores the son to his rightful place without holding his actions against him.

The older son offers a brief resemblance to the Pharisees and scribes as he is not welcoming of his younger brother. The older son is "angry, and would not go in: therefore, came his father out, and entreated him" to come and join the celebration (Luke 15:28). However, the older son bitterly exclaims, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends" (Lk 15:29). The words of the older son are the key to understanding his desires and attitudes. He values the work that he has done for his father over the return of his wayward brother. The older brother assumes he has accrued favor on account of his works.

The elder brother explains his position, reflecting the parable's deep irony, which works on two levels and means it can be seen as a "parable of reversal." First, as already noted, the son who was lost and outside is now inside, while the "insider" elder brother complains from outside. In addition, the son who is faithful and obedient, even to the point of working like a slave, has no reward or celebration, while the son who

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[11] Bock, *Luke* 1:1 – 9:50, 1314.

wanders and squanders is given a huge celebration. What the younger son feels

fortunate to become (a mere servant), the older brother resents.[12]

The New Testament speaks about this in Ephesians: "For by grace are ye saved

through faith; and that not of yourselves: it is the gift of God: Not of works, lest any

man should boast" (Eph. 2:8-9). The gracious father in the parable relieves the older

son's stress and reminds him that "thou art ever with me, and all that I have is thine"

(Luke 15:31). This reassures the son that the father has not forgotten about him and

comforts him about the action he is taking.

The focus on work by the older son also illustrates a characteristic of the

Pharisees who always work to keep the Law, believing that is what will win God's

favor. However, the Bible teaches that "if we are sons, then we have our reward, for if

children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer

with him, that we may be also glorified together" (Rom 8:17). Jesus encourages us in

the parable by requesting those who are listening to "be glad: for this thy brother was

dead, and is alive again; and was lost, and is found" (Luke 15:32). The lesson to the

Pharisees and scribes is that we should have more concern for lost people than lost

things. The Pharisees have misunderstood Luke 18 and think that it is their works that

gains them merit with God, rather than the grace God gives to all sinners. The

repentance of the younger brother, not the works of the older brother, is the reason to

celebrate.

This is the way God's redemptive power works in our lives, i.e., when we come

to a realization that "apart from the Law the righteousness of God has been manifested,

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[12] Bock, *Luke* 1:1 – 9:50, 1317.

being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus (Rom 3: 21-24)." Jesus teaches us to share in the redemption and the joy of those who have been found. It is this hope of restoring souls and leading people back to the Father that causes Jesus to continually seek out sinners to embrace.

Saul of Tarsus

God shows us an example of redemptive leadership through Saul of Tarsus, who persecutes the early church. Saul's history and upbringing influence his actions and explain why he fights against the early church and the spreading of the gospel of Jesus Christ. The Pharisees have the appearance of being "religious," but their hearts are far from God. "As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison" (Acts 8:3). The book of Acts offers several accounts of Saul's actions before he meets Jesus, with arguably the most prominent being his approval of the stoning of Stephen. Saul's story is distinct, not only because Saul is called to change sides in a dispute (in addition to being commissioned for a mission), but also because his conversion appears unexpectedly, with no lengthy intercessory introduction by the persecuted.[13] By his own account, Saul states, "when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him" (Acts 22:20). However, Saul's

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[13] Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: MI: Baker Books, 2007), 362.

Damascus road experience begins his redemptive process. As a result, Saul's name changes to Paul and he goes on to write the majority of the New Testament letters.

This account starts as Saul yet breathing out threats and slaughter against the disciples of the Lord, "went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem" (Acts 9:1-2). While on this journey to Damascus, Saul experiences a light shining from Heaven, and hears "a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks'" (Acts 9:4-5). Jesus asks why Saul persecutes Him, although Saul does not yet know who is speaking. This curious remark is unexplained at first, but points to Jesus' corporate solidarity with the church. To persecute the church is to persecute the Lord.[14]

After rising to his feet, Paul, according to Scripture "sees no man," as his sight is gone. Saul believes that he is being punished for his treatment of believers. Those who travel with him, scared and astonished, lead Saul to Damascus by hand. God tells him to go into the city and wait for his instructions. Saul's blindness for three days is symbolic of his understanding of God's word. Israel receives such punishment according to Deuteronomy 28, where Scripture tells us, "The Lord will afflict you with madness, blindness and confusion of mind. At midday you will grope about like a blind man in the dark. You will be unsuccessful in everything you do; day after day you will be oppressed and robbed, with no one to rescue you" (Deut. 28:28-29).

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[14] Bock, *Acts*, 362.

While in the city, Saul is approached by a man named Ananias, who has received instructions from God saying, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake" (Acts 9:15-16). Ananias, apprehensive because of Saul's resume, courageously obeys the Lord's command.

> "And Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight, and be filled with the Holy Spirit." And immediately there fell from his eyes something like scales, and he regained his sight, and he arose and was baptized; and he took food and was strengthened." (Acts 9: 17-19a)

The purpose of laying on hands in this scene is obvious. The Spirit is connecting Saul to his brothers, as Ananias's opening address affirms. He is also empowered for witness, a Pauline "Pentecost."[15] Ananias exhibits a great deal of faith and obedience in carrying out the divine instructions of God.

God's plan of redemption is seen through his work in the life of Saul by showing grace and mercy. Now liberated and prepared for his mission, Saul is baptized immediately, as the eunuch was. Next, he will go out into Damascus and preach Jesus.[16] Saul becomes a student of Christ's disciples, and understands that Jesus is the author and finisher of all things. Jesus has vindicated Saul and has given him a new life as a disciple of God. Saul now knows that he was and is a sinner who has been saved by grace. Saul's Pharisaic and rabbinical background will now be used to preach the gospel of Jesus Christ, a mission he once sought to destroy. Saul realizes that he is a sinner, and "Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim

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[15] Bock, *Acts*, 362.

[16] Bock, *Acts*, 362.

1:15). Paul's redemptive story is well known as he becomes a leader of the church and is later known as the Apostle Paul.

Jesus' Leadership Development Model

Servant leadership is embedded from Genesis through Revelation as a model exemplified by many leaders in the Bible. However, no-one exemplifies servant leadership more than Jesus the Christ, whose servanthood provides an extraordinary example in light of His greatness. Jesus has a mighty calling here on earth, which lends weight to the amazing example of humility He displays as a servant leader. Jesus teaches that ministry means serving those you are ministering too. This helps us to understand that Jesus never instructs us to do what He has not done. Jesus first serves us with His life, which is why it is so critical for us to serve others. Jesus first loves us without conditions, which is why it is so critical for us to love one another. Jesus first forgives us who have accepted Him as Lord and Savior, which is why it is critical for us to have a forgiving spirit. Jesus models how a leader must care for and treat those who follow them.

Extending oneself to serving others can be exhausting, but Jesus demonstrates that this is the example to follow. Following Jesus requires Christians to abandon cultural rewards for something only Christ can give. Christ's appeal for sacrifice is only made in light of the fact that there is something greater to be received. In Matthew 16, Jesus is recorded as saying that if people are to follow Him, they must deny themselves, including renouncing any selfish desires, and take up the work to follow Him. This command requires people give up the agendas for their own lives and take on the labor

of Christ. Matthew 16:26 further explains that there is no spiritual reward in gaining the things of the world.

The beauty of Jesus' leadership model is that a person gains more spiritually by giving up more materially and receives a greater return than that which has been sacrificed. Jesus further defines this view in John 13, where He displays servanthood by washing the disciples' feet. Jesus' example is that the master must be the most influential servant. Jesus explains, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (Jn. 13: 12-15).

Critical to an understanding of Jesus' power is that He is humble enough to wash feet without any bias or insecurity. Jesus never seeks the accolades of humans, but only seeks to fulfill the Father's will. Jesus also reminds us, being Lord and teacher (the words are now reversed), that He is willing to wash His disciples' feet, and His followers should thus do the same for one another.[17]

The Leadership Development of the Seventy-Two

Luke 10 shows Jesus sending out seventy-two disciples for mission. A deeper understanding sheds light on how Jesus sought to develop these disciples as leaders: Jesus has journeyed through a Samaritan village and has faced rejection. He has explained that discipleship entails rejection and separation from old priorities and intimate ties. Now He will send out the disciples, not in a mood of gloom, but with excitement, authority, revelation, and opportunity.[18] The disciples return with joy and

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[17] Andreas J. Kostenberger, *John*, Baker Eexegetical Commentary on the New Testament (Grand Rapids: MI: Baker Books, 2004), 408.

[18] Bock, *Luke* 1:1 – 9:50, 995.

excitement concerning their power, but Jesus redirects them to focus on their position with God.

> After these things the Lord appointed another seventy[19] also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves…" And the seventy-two returned again with joy, saying, "Lord, even the devils are subject unto us through thy name." (Lk 10: 1-3, 17)

The introduction to this chapter points out that Jesus instructs twelve disciples to go out and complete the mission of informing others of His coming. Jesus highlights an opportunity for mission yet implants the significance of prayer and effort in the field. The time of opportunity is depicted by the plentiful harvest, a figure commonly used of missionary labor. It refers to gathering God's people in the midst of threat of God's judgement.[20] Jesus seeks to develop these disciples by preparing them for rejection, but keeping them focused on the goal. In addition, Jesus teaches His disciples that they are to rely on God for all their needs.

While emphasizing the opportunity and the need to ask God to increase the number of laborers, Jesus explains that the Samaritan situation of Luke 9:51-56 and the discipleship call in 9:57-62 are not accidents. Disciples will minister under duress. They will be as vulnerable as lambs before wolves.[21] The endurance of the disciples is shown in their ability to complete the task.

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[19] NIV translates this number as 72.

[20] Bock, *Luke* 1:1 – 9:50, 995.

[21] Bock, *Luke* 1:1 – 9:50, 1006.

The seventy-two return excited and with a good report. Their excitement focuses on their authority over the demons, an authority paralleling that of Jesus. They address Jesus as Lord, showing their recognition of His position. They recognize that they do not exercise their own authority, for they speak of demons being subject to them "in your name."[22] Their remarks reflect their success in doing what has been asked of them. Furthermore, the charge given to them is fulfilled as new ministers are developed.

The Multi-Cultural Church

Several passages in the Bible give readers a view of the diversity of the church, specifically how the Spirit falls on believers in Acts 2 and the resulting growth of the church going forward. This research shows how leaders (disciples) during that time are able to reach a diverse group of people by the aid of the Holy Spirit, and as a result, the church grows daily. The power of the church is that there are no barriers when it comes to Jesus and this amplifies its power to reach nations. When people are joined together in Christ, and are living out God's commission, they build a community. The church should reflect the community that it reaches out to.

The day of Pentecost has fully come and the disciples are all assembled with one accord as the Holy Spirit descends like a mighty wind. And "there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (Acts 2: 3-5). People from various countries heard these men speak and were astonished to hear the word of God in their respective languages. This speaks to

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[22] Bock, *Luke* 1:1 – 9:50, 1006.

God's intention of reaching all nations and shaping the church. There are no racial, linguistic, national, or cultural barriers that hinder God from reaching a diverse crowd with His message.

Peter takes the lead and establishes that this work is of God and that the prophecy is fulfilled. Peter also establishes the foundation that Jesus is Lord and Messiah (Acts 2:22-36). He instructs them to repent and be baptized in the name of Jesus, that they may be forgiven for their sins and receive the gift of the Holy Spirit. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles" (Acts 2: 41-42). This magnificent event sets the pattern for the church and its growth.

The commission to spread the gospel was one met with difficulties; dangerous travels, persecutions, incorporation of foreigners, issues with church policy, maintaining long distance relationships all added to the equation. Jesus challenged his disciples to carry the message to nations. The work placed on their shoulders is significant to my work as it relates to the struggles of a leader, and the challenges of leading those who don't necessary look like you or come from your background.

Jesus great commission was an outward movement to advance the gospel. Naturally this would come with interfacing with all people from different walks of life. It was an act of sharing that caused thousands to transform into new creations. Jesus development of disciples impacts this work in that it is about the redemptive work of

transforming. In addition, my work is shaped by Jesus lesson' of taking the focus off of self and placing it on helping other people.

Jesus' example of redemptive leadership shows business leaders how authority flows from humility. Humility reflects the redemptive leadership model that Jesus repeatedly demonstrates in the Bible. Jesus shows His joy in serving, and not lording over those who follow Him. Jesus does not seek to control or overpower those who have fallen to sin, but exhibits love, forgiveness, and restoration. Through Jesus' atoning work on the cross, and giving his life as a ransom for all, He restores leadership to those who accept Him and He exhibits God's grace to humankind.

CHAPTER 3

LITERATURE REVIEW

Introduction

Multi-ethnic professionals are entering corporate environments at a rapid rate.

Racism, degrees, and qualifications aside, there are still barriers to entry which many may

simply be unaware of. Many of these barriers stem from fears those in power use as

filters. Executives often base their hiring decisions on questions that are not in the Human

Resources script, such as: "Can I trust them to lead effectively? Will those in the

organization like them? Will they be respected by my peers? How will others follow

them, if at all?" These questions can be summed with one question: "Will they fit in?"

Every company has its culture, and its personnel most often reflect that culture.

Fitting in, or the perceived ability to do so, drives many company hiring decisions. This

can also reflect the notion that fitting in means following someone else's agenda.

Sometimes professionals from multi-ethnic backgrounds are hired because they are less

of a threat in terms of navigating up through the ranks, and are hence more affordable

because they can be ignored for executive opportunities (Read more on Corporate

Cultures at Forbes).[1]

While the pool of literature on leadership is vast, the lane is narrow in relation to

"*A Redemptive Leadership Model for Developing Healthy Multi-Ethnic Churches and*

Organizations." The scope of this project is narrow and has its own lane, whereas the

arenas of expertise related to leadership and leadership development are wide. This third

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[1] Alton, Larry. "Why Corporate Culture is Becoming Even More Important," *Forbes*, February 17, 2007. Accessed March 11, 2018. https://www.forbes.com/sites/larryalton/2017/02/17/why-corporate-culture-is-becoming-even-more-important/#2b334ad169da.

chapter is not meant to be an exhaustive review of all the literature on these topics; it will instead offer research from prominent authors in the area of leadership, which can then be applied to an effective leadership development model for a healthy multi-ethnic organization.

The Redemptive Leadership Model

What is the redemptive leadership model? The redemptive leadership model as articulated by Dr. Rodney Cooper, a professor at Gordon Conwell Theological Seminary, consists of five stages; Competence, Principle, Character, Transformation, and Redemption (See Appendix A). Redemptive leadership models the example of Christ in that leadership is birthed from humility, and its authority increased by servanthood. Success and failure play a major part in the redemptive leader's life. For the grace that God shows is the same grace that leaders should exhibit towards others. Redemptive leaders are those who identify with pain and failure, and as a result are able to properly address others who may fall to the same traps. Leaders should seek to transform their teams into redemptive leaders.

The first stage of the redemptive model focuses on competency. Performance plays a large part in this stage as a person operates based on their capabilities. Stress can have a tendency to invade at this stage as a person may operate beyond their capacity. Knowing one's limits and boundaries is necessary at this point. Peter Scazzero describes this as follows:

> We are not God. We cannot serve everyone in need. We are human. When Paul said, "I can do everything through him who gives me strength," (Philippians 4:13) the context was that of learning to be content in all circumstances. The strength he received from Christ was not the strength to change, deny or defy his

circumstances; it was the strength to be content in the midst of them, to surrender to God's loving will for him (Philippians 4:11-13).[2]

Jesus modeled this as he was both fully human and fully God. He did not heal everyone who was sick or raise all those who had died. Jesus exercised boundaries and leaders should model his style of leadership.

The second stage of this model deals with principles and aligning to a sense of purpose. At this stage individuals become submissive to Scripture and are more aware of God's direction. One loses oneself at this stage and focuses more on the call and what God is directing.

The third stage deals with character, which becomes the core of who leaders are. Character is shaped through hurts, failures, success, pains and vulnerabilities. Character identifies the heart of a leader, and illustrates what they are willing to do or not do. This stage is a foundation for the redemptive leadership model, because the character of a person in difficult times really speaks to who they are.

The fourth stage is transformation, where an individual move to embrace their purpose. There is a greater pursuit of God's calling at this stage. Transformational leaders recognize their mistakes, failures, and imperfections and intentionally embrace God's grace. Transformational leaders have moved to the understanding that humanity is flawed, and it is only by God's grace that they are able to lead.

The fifth and final stage in this model is "redemptive." In this stage, the leader comes to the understanding that God changes lives not to gratify selfish ambition, but that the leader might be instrumental in changing the lives of others. Redemptive leaders

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[2] Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ* (Nashville, TN: Thomas Nelson, 2006), 35.

integrate their spiritual maturity in Christ with their desire to be a servant. There is an inward strength that outwardly exudes hope and healing through the grace of God. Redemptive leaders undergo transformative life experiences as they lead from who they are.

McIntosh and Rima: Overcoming the Dark Side of Leadership

Failures are part of leadership. Most dysfunction stems from the family the person grew up in and his/her childhood years through adolescence. Any behavior that seems to overpower, as well as any urge or motivation that seems to uncontrollably drive a person is a possible indication of the presence of a dark side, which affects how that person leads. McIntosh and Rima address conflict and failures through which leaders learn about themselves and who they are at their core. All leaders have experienced a place in their leadership that exposes some inconsistency in their practices. *McIntosh and Rima*[3] teach leaders not only about themselves, but also how to deal with their dark side.

Living in a culture obsessed with accumulating material possessions and accolades, addressing leadership failures begins by challenging the current rule of measuring success. The writer of Matthew's gospel challenges this rule by stating, "[H]e that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt 23:11-12). The dark side of human motivation and what drives people to succeed is documented thoroughly in the Bible, which provides vivid examples to help address those areas that threaten the effectiveness of leaders. "The dark side, though sounding quite sinister, is actually a natural result of human development. It is the inner urges, compulsions and dysfunctions

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[3] McIntosh, Gary, and Samuel D. Rima. *Overcoming the Dark Side of Leadership*: *The Paradox of Personal Dysfunction*. Grand Rapids, MI: Baker, 1997.

of our personality that often go unexamined or remain unknown to us until we experience an emotional explosion."[4] Leaders in secular and spiritual occupations must seek to understand their dark side, and how it affects their ability to lead.

In a chapter titled "Shedding Divine Light on the Dark Side," McIntosh and Rima focus on fallen human tendencies. Pride, selfishness, and self-deception are all inherent tendencies that sometimes cause people to deceive themselves. Scripture is clear that these characteristics can lead to disaster. Paul writes in Romans 2,

> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." (Rom 2:5-8)

Wrong motives can easily influence leaders who have authority over others. Leaders have the power to influence in a positive or negative way by the manner in which they exercise leadership, which in turn influences others. When leaders ignore their dark side, they avoid the inward journey to resolve the issues that will often lead to failure.

Symptoms that the dark side is emerging include ambition with no goal, fear of never doing enough, and controlling and compulsive behaviors. McIntosh and Rima provide specific stages of these patterns:

Stage One: Needs, The Existence of Basic Needs.

Stage Two: Traumatic experiences. A traumatic experience that threatens the satisfaction of certain needs or leaves a person with unmet needs resulting in a missing block in their pyramid of needs.

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[4] McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 28.

Stage Three: Existential debt. The feeling that unmet need is the result of personal failure, which creates an emotional debt that people attempt to pay through often unhealthy behaviors during their adult years.

Stage Four: Dark side development. The combined effects of these needs, traumatic experiences, and emotional debts result in the ongoing development of the dark side.[5]

The dark side can influence leaders to make unwise decisions. The Psalmist reminds us of the weakest points in leadership when he writes: "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (Ps 23: 1-3).

McIntosh and Rima provide a helpful redemptive leadership model for leaders. Though overcoming one's dark side is never an easy task, leaders are expected to exercise a higher degree of self-management, redeeming their dark side and thus mitigating its potentially negative influences.[6] When leaders realize, and come to grips with their weaknesses, they will improve their ability to lead and develop other leaders. Moreover, those who want to serve God must redeem their dark side in order to be effective as leaders. Passive-aggressive leaders must understand that God is the center of both the plan and the vision. Codependent leaders must learn pleasing God should take top priority in life. Compulsive leaders must learn that God controls all things. Narcissistic leaders must seek God for satisfaction. Paranoid leaders must trust God in all

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[5] McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 79.

[6] McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 149.

situations. It is imperative for leaders to understand who they are, as this is necessary for them to lead properly.

McIntosh and Rima provide four steps in their book for dealing with the dark side: acknowledge one's dark side, examine one's past, resist the poison of expectation, and practice progressive self-knowledge. Acknowledging one's dark side means admitting that one is flawed and recognizing how this imperfection can grow over time. This is the first step in trying to address the issue. "It is worthwhile to note that denying the dark side is not unique to twentieth-century politicians and leaders. Even King David, a man after God's own heart, fell victim to the dangerous consequences of failing to acknowledge the dark side."[7]

Examine one's past: The good and the bad in some way influence who people become. "Some of our memories are painful, we have learned to push them into the recesses of our mind, hoping they will remain harmlessly locked away."[8] Experiences shape people, whether for good or bad, and effective leaders recognize this and are able to separate the two and acknowledge the role both play in their lives.

Resist the poison of expectation: Expectations can weigh heavily on how a leader leads and develop others. Sometimes the weight of a leader's expectation can cause a stressful breakdown in those they lead. God gives multiple examples of His grace and how it liberates people from unrealistic expectations. In Matthew 11, Jesus is recorded as saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

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[7] McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 167.

[8] McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 174.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt 11: 28-30).

Practice progressive self-knowledge: God's word is a strong foundation to faithfully gain knowledge. Reading scripture, devotion time, worship, and fellowshipping with other like-minded believers are necessary ways to gain knowledge. "The more knowledge we gain about ourselves, the better able we are to overcome our dark side. As long as we choose to live in ignorance of our unique weaknesses and dysfunctions, we will continue to be victimized by them."[9]

DeYmaz: Building a Healthy Multi-Ethnic Church

DeYmaz breaks his approach to building the multi-ethnic church into three parts: the biblical support, the strategy to achieve this church, and starting or planting this type of church. God's people are comprised of all racial and ethnic backgrounds. And God wishes His people to accept what He has provided, Jesus, as a way back to Him. The availability of salvation is not based on race or ethnic background. All have sinned and fallen short of the glory of God (Rom 3:23), therefore, no one has a special step up in gaining the salvation of the Lord, regardless of what a person looks or sounds like. DeYmaz establishes foundational Scripture for his approach to building a multi-ethnic church. However, is there something inherently wrong if I choose to worship with a specific ethnic gathering or denomination? This question is at the center of my approach to establishing a foundation for leaders who seek to build healthy multi-ethnic environments.

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[9] McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 210.

DeYmaz establishes the groundwork to support his intentions by asking "if the kingdom of heaven is not segregated, why on earth is the church?"[10] This question will resonate in the minds of those who truly want to discover why we have segregated the church by denomination, race, and ethnicity, etc. DeYmaz directs us to John 17, with the focus on Jesus' prayer to the Father, where He acknowledges that the Father has given Him authority over all flesh. Secondly Jesus prays for the disciples, and then lastly for the church. DeYmaz focuses on Jesus praying that the church be of one accord, with the same mind, love, spirit, and purpose, which is critical to following his disciples, who follow Him. The critical point here is who is Jesus referring to as the church. Who does the church consist of? DeYmaz's point is clear: the church is all those who follow, accept, and believe in Jesus. The parallel to other organizations will require some research; however, the multi-ethnic view of Jesus is clear.

Chapter two of DeYmaz's book gives more color to his map as he directs us to the church in Antioch, and highlights the pattern there. Jesus disciples are to go to every nation and people. (Matt 28:19) This directive is in no way discriminatory, but is inclusive of all humanity. DeYmaz drives this view as it relates to the church at Antioch. Why is this the pattern to follow? I think it is evident this church consisted of all people. DeYmaz argues that this people or church were authentic in their approach to ministry, and it was not programmatic in any way. Corporations today target international audiences with their products. Leadership in those corporations should reflect the audiences to whom they market.

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[10] Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco, CA: Jossey-Bass/Leadership Network, 2007), 4.

In his letter to the Ephesians, Paul preaches and teaches a message of inclusion to the Gentiles. In addition, we learn in the book of Ephesians that Gentiles "are no longer strangers and aliens, but … are fellow citizens with the saints and are of God's household" (Eph 2:19). Again, the point being made is that Paul's vision for the church consists of people of diverse backgrounds, not just the Jews.

DeYmaz focuses on strategies which led to the building of a multi-ethnic church. These strategies can also benefit organizations seeking to build healthy multi-ethnic environments. The core commitments DeYmaz focuses on are: embrace dependence, take intentional steps, empower diverse leadership, develop cross-cultural competence, promote a spirit of inclusion, and mobilize for impact.

Embrace dependence: God must be the focus of all our activity. DeYmaz gives the example of missing a flight to Ontario, Canada and running into a Christian who eventually helped him get to his destination. DeYmaz exhibits prayer, patience, and a persistent faith that this Christian will help in some way, the point being that the multi-ethnic church must exhibit these characteristics if it is to succeed.

Intentional steps are necessary if the goal is to be achieved: Here DeYmaz discusses of how he started ministering to the Spanish population of his church. If a church that seemingly has many potential hurdles to overcome is to succeed, it must be intentional with its energy. Leaders who seek to develop leaders in a healthy multi-ethic context must be intentional about who is targeted for development. So often in corporation's leaders develop other leaders who look like them and who share the same cultural philosophy. According to DeYmaz church leaders are happy with diverse participation as long as these others agree with their music, their worship style and

environment. "To create a harmonious mixture from different-colored ingredients requires intentionality; likewise, a multi-ethnic church does not just happen. Planters and reformers alike must first identify and then take intentional steps to turn their vision into reality."[11]

1. Empower diverse leadership, by selecting qualified candidates with diversified backgrounds.

2. Develop cross-cultural competence by thinking outside of the norm. "Yet the development of relationships, specifically, the development of relationships that transcend ethnic and economic barriers, are essential for building a healthy multi-ethnic church."[12]

3. Promote a spirit of inclusion. More importantly, when looking across the table at someone who does not look or sound like you, DeYmaz emphasizes communication is essential in order to keep goals and objectives clear.

4. Mobilize for impact: DeYmaz emphasizes that the church is more than the four walls in which we meet.

DeYmaz's argument is significant when considering strategies for building a diversified church, although there are nuances that will not fit every situation.

He examines how these strategies apply within the context of new church plants, unhealthy church revitalizations, and healthy church transformations. DeYmaz's biblical approach to building a multi-ethnic church can also be used to build a healthy multi-ethnic organization. God's church is available to all ethnicities and backgrounds. The

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[11] DeYmaz, *Building a Healthy Multi-ethnic Church*, 56.

[12] DeYmaz, *Building a Healthy Multi-ethnic Church*, 83.

multi-ethnic church exemplifies the Great Commission to "Go ye therefore to all nations" (Matt 28:19). However, not all churches lacking multiple races are necessarily in disagreement with DeYmaz's approach; they may simply be institutions where history and assimilation have led to their present state. The analysis of any organization warrants a look at the ethnicities it is comprised of and what roles those ethnicities play in the organization.

Osborne: Sticky Teams

Larry Osborne provides critical insight for building a unified board and of its influence on an organization.[13] He gives his readers an understanding that teams need to work together in spite of having strong differences among the members. The health of an organization relies upon the health and unity of the leadership team. In his research Osborne assumes the board will be diverse, and points out a lack of multi-ethnic individuals on a board can affect the culture of the organization in different ways.

Boards require synergy between the individuals who are setting the vision for a particular organization. In order for any board to be successful, it has to be unified in its approach and how it leads. This does not mean disagreements will not arise in the midst of discussions and decisions, but there will be an understanding that it is possible to disagree without falling out into disunity. Some potential causes of conflict Osborne mentions include meeting in the wrong place, ignoring relationships, not meeting often enough, constant turnover, and too many members. "The culprit is not what you may think. In the midst of dysfunction and chaos, we instinctively tend to chalk it up to sin and carnality. But more often than not, it's not sin that wreaks havoc; it's our systems,

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[13] Osborne, Larry. *Sticky Teams*: *Keeping Your Leadership Team and Staff on the Same Page* (Grand Rapids, MI: Zondervan, 2010).

policies, and traditions. In many cases, we've unwittingly structured ourselves for conflict and division."[14] However, Osborne is clear that vision is important when leaders are seeking to develop other leaders. Regardless of their opinions, leaders should be working towards the same vision that has been attributed to the organization, whether it be a church or a secular entity.

Osborne's point about equipping and educating board members can be challenging if the board does not feel they need to be educated any further. The more leaders evolve and are educated in the latest trends, fiscal issues, risk management, governance models, leadership models, communication channels, etc., the better positioned the organization will be to make progress in a multi-ethnic context.

Osborne suggests that "the best time to remove a problem player is before they have a place on the team."[15] However, redemptive leaders should always be cautious about removing this type of player completely. Leaders need someone to counterbalance the room and be the subject of the most prayer. Most importantly, redemptive leaders are individuals of influence who need to show the same grace that God has shown towards them.

Osborne advises pastors to always leave room for comments when it comes to responsibilities and roles. This will help the leader understand expectations and how he or she needs to lead. Transparency is another quality that must become a high leadership priority. Being truthful and honest helps maintain unity within an organization. Osborne drives home the point that lobbying is not training. He states that "when information is

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[14] Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page* (Grand Rapids, MI: Zondervan, 2010), 35.

[15] Osborne, *Sticky Teams*, 48.

presented too close to a decision-making process, most people will view it as a lobbying effort, not as a training exercise."[16]

When discussing redemptive leadership, it is worth noting Osborne's observation about moral failure. One of the most difficult things for a church to experience is a spiritual leader who has committed a moral failure. Betrayal, hypocrisy, and manipulation can all cripple a church. The same can occur in corporate environments which often lead to the creation of a culture that breeds mistrust. There are always differences of opinion when it comes to moral failure. However, redemptive leaders are not exempt from moral failure, in fact, its residue is on them.

Clarke: Serve the Community of The Church

Adam Clarke highlights leadership in first-century Graeco-Roman society and gives details of the social, political, and religious influences the early Christians faced.[17] Clarke describes the first Christians, who sought to establish their own traditions and heritage against the backdrop of a Graeco-Roman dominated empire. The book is separated into two major areas: the first illustrates leadership in the Graeco-Roman city, and how the first-century Jewish communities attempted to redefine their identity in the midst of the multi-cultural Graeco-Roman world. Secondly, Clarke takes a close look at the leadership within the first-century Christian community and how leadership evolved in this community. He describes models of first century community and demonstrates how these existing communities influenced the leadership of Christian communities as they sought to define their own parameters.

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[16] Osborne, *Sticky Teams*, 128.

[17] Andrew D. Clarke, *Serve the Community of the Church: Christians as Leaders and Ministers* (Grand Rapids, MI: Eerdmans, 2000).

Clarke highlights a close association between religious and secular aspects of first century culture. In addition, he considers how wealth and class influenced Graeco-Roman society. He goes into great detail about the political structures of Graeco-Roman society, and the rights of citizenship that influenced the status of individuals. This influence made it difficult for someone without citizenship to gain equal rights or have a strong voice in the community. Such a hierarchical structure of authority still exists in many organizations today.

Clarke also details the religious structure of Graeco-Roman society, and shows how closely related the secular and religious spheres were. The religious and political spheres to a great degree operated dependently, and Clarke documents statues and buildings as examples of the close relationship between political and religious influence, making the point "political leadership practices with the Greco-Roman culture had become the exclusive domain of the affluent by the time of Roman supremacy and this meant that the traditional practice of democracy was in name only."[18] In addition, Clarke is careful to introduce the gods early on in his study, which sets the stage for the work that Christian leaders would have to do in order to influence the community in which they lived, not only from the point of view of citizens, but also from a religious point of view. Clarke demonstrates that leadership was for the affluent of this society. Contemporary redemptive leaders cannot fall into this trap.

Clarke emphasizes that during the period of empire, the emperor would patronize those who worshipped him. Applied today, this sort of practice could hinder the dynamics of a company or church, because exclusion then becomes a part of the culture.

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[18] Clarke, *Serve the Community of the Church*, 32.

Patronage added to the status of competing cities, but the long-term affect was that Rome's agenda—which was expansion and development—was achieved.

Clarke points out that mostly wealthy individuals held public unsalaried positions, not because of the positions themselves, but because doing so meant they were able to help fund some of the elaborate parties, buildings, and entertainment that added to the Roman surge at the time. The grave danger is that we lose touch with God's voice and call on our lives when we are driven by material things. The leadership model of Roman colonies and cities was that "their civic leaders were in similar respects drawn from elites, and likewise functioned in both a political and religious capacity."[19]

Clark goes on to talk about many converts having strong Jewish, Hellenistic, and Roman beliefs. When one is born in a Christian household it is easy to take the history of one's community for granted. Clarke speaks about the Graeco-Roman family structure closely resembling the structure of the church, and how family structures in the first century may have influenced the pattern of organizing local Christian communities and even defined their leadership style. Christian homes hosted gatherings of the first century church, and provided a social context for this community. Men generally had the dominant role in the household during the first century. This pattern shapes the Christian congregation that met in the male-dominated household? This debate is still very much alive today. Clarke tries to influence his readers leadership view to some degree with his interpretation of Paul's role in the church and his influence on the church's leadership. By this Clarke suggest that Paul's history and upbringing has fueled his influence.

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[19] Clarke, *Serve the Community of the Church*, 58.

Secular leadership practices in the Christian community are often the result of merging cultures, something that mask the true intentions of the church. Clark refers to Paul and his teachings as the rule of thumb when dealing with secular leadership, and writes about the necessity for Paul to address each congregation differently regarding its leadership. Clarke focuses on the Corinthian community and church, highlighting the dynamics of boasting about wealth and familial descent, and shows how such attitudes influenced the church. Clarke's argument is that certain types of leadership in the church can cause divisions in the Christian community. This is similar to organizations today: if a leader exercises authority by power, the redemptive model is in jeopardy. Authority through humility and the willingness to serve is the redemptive model of Jesus Christ. Clarke's research adds the insight that neither position nor class shape the Christian leader, and, similar to the redemptive model, serving the other becomes the greatest influence.

Schein: Organizational Culture and Leadership

From his vast experience, Edgar Schein chronicles the relationship between leadership and culture, the doing and being culture, the alignment of subcultures, the three levels of culture, survival versus learning anxiety, and the roadmap for an organization to self-assess its own values and assumptions. Schein provides a summary of how culture affects the organization, and how to decipher it. He defines culture as a pattern of shared basic assumptions learned by a group as it solves its problems of external adaptation *and* internal integration. Culture is always tied to history, to how an organization functions, and the rules it is governed by.

Schein identifies three levels of culture: artifacts**,** espoused beliefs and values**,** and their basic underlying assumptions.[20] He argues that any change from an inherent belief or understanding can cause a great degree of anxiety. This is true for any organization that must change from a belief or set of beliefs that once governed its existence. Schein also highlights how important it is to align subcultures, of which he states three exist: operators, engineers, and executives.

Schein's view of leadership in relation to culture is that cultures basically form from three sources: beliefs, learning experiences of group members, and new beliefs brought in by new members/leaders. Schein's view is that culture will form from operations or practices that keep anxiety rates low.

Schein simplifies the approach to leadership and emphasizes the point that the higher the learning anxiety, the stronger the resistance. This is critical to any environment, for stress can muddy work and outcomes. Redemptive managerial behaviors can keep stress low, and lessen the chance of creating a punitive culture. Organizational pressure to manage and promote near-perfect employees is higher than ever, but by offering second chance opportunities, managers can reclaim, restore, and redirect current employees and realize the potential of building a stronger culture.

Emerson and Smith: Divided by Faith

Emerson and Smith highlight America as a racialized society, and that well-intentioned people, their values, and their institutions, continue to recreate racial

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[20] Edgar H. Schein, *Organizational Culture and Leadership* (San Francisco: Jossey-Bass Publishers, 1992), 17.

divisions.[21] Emerson and Smith define racism as an inequality in power that disadvantages one group or another. The target of their research and discussion is predominantly black and white Americans. The authors give examples of race relations and the attempts to expose embedded situations. Racism in America is largely covert and embedded in the operations of many organizations. Redemptive leaders must be alert to the hidden issues of racism in their respective environments.

In their introduction, the authors describe evangelicals as those who "hold that the final, ultimate authority is the Bible. Stemming from this, evangelicals believe that Christ died for the salvation of all, and that anyone who accepts Christ as the one way to eternal life will be saved."[22] In confronting the black and white racial divide, Emerson gives a personal account of being mocked by a group of young African Americans, as well as other examples of racial profiling which support the evidence of racism in this day and age. Much work has been done to understand multi-ethnic organizations and how race impacts their cultures. We often look for extremes when examining the racism that fuels society and tend to overlook the subtle evidence of racism. We often view the ideology of the Ku Klux Klan, an overt doctrine of racial superiority, as the standard for discerning discrimination.[23] Emerson and Smith argue, however, that racial practices that reproduce racial division in the contemporary United States "are increasingly covert, are

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[21] Michael Emerson O, and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (New York: Oxford University Press, 2000).

[22] Emerson and Smith, *Divided by Faith*, 3.

[23] Emerson and Smith, *Divided by Faith*, 8.

embedded in normal operations and institutions, avoid direct racial terminology, and are invisible to most whites."[24]

The authors note that in the past some held the view that to Christianize slaves would cause a culture shift that society was not ready for.[25] The thinking was that "Africans are not fully human,"[26] which it was believed contributed to an inability to adopt the faith. Whites feared the fact that if a slave accepted Christianity and was baptized, that slave would be free, not only from sin, but also from slavery. This posed a problem for the whites who felt they needed slaves to support their way of living. Many whites feared the revolt of slaves if they were educated in Christianity and the freedom it teaches in Christ. This thinking further perpetuated inconsistency in understanding the gospel, along with flawed practices of interpretation, which in turn led to systemic leadership flaws. Living with a unique value system and seeking to serve a gracious Savior, Christians are drawn towards emulating Jesus Christ by applying to their lives and work, a leadership model based on His unique behaviors;[27] not merely listening to His words but doing what he has said (Jas 1:22).

In addition, access to economic resources strongly influences economic outcomes. The ability to maximize one's life chances is less the fewer opportunities one has. In June 1963 President Kennedy pushed to pass what would eventually become the

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[24] Emerson and Smith, *Divided by Faith*, 9.

[25] Emerson and Smith. *Divided by Faith* 9. "If we were designing ways to measure racism in the antebellum era, we might measure racism as the level of agreement with statements like, "Darkies are happier being slaves."

[26] Emerson and Smith. *Divided by Faith*, 9.

[27] K. H. Blanchard and P. Hodges, *The Servant Leader: Transforming Your Heart, Head, Hands, and Habits* (Nashville, TN: J. Countryman, 2003).

Civil Rights Act of 1964, with the hopes of closing the racial divide that still existed 100 years after the Emancipation Proclamation. African Americans born that year, Kennedy said, had "about one-half as much chance of completing high school as a white baby born in the same place on the same day, one-third as much chance of completing college, one-third as much chance of becoming a professional man, twice as much chance of becoming unemployed, about one-seventh as much chance of earning $10,000 a year, a life expectancy which is seven years shorter, and the prospects of earning only half as much."[28] Fifty years later, the battle to end overt discrimination has been far more successful than the effort to attain economic, educational or social equality.

The authors point out from their interviews that contemporary evangelical explanations for racial inequality are essentially unchanged from a century ago. The question becomes "Why do we have a socioeconomic gap? Equally created + equal opportunity + X = Unequal Outcome."[29] This equation closes the divide between assumption and reality, for there is an unknown or an overlooked value that undeniably affects how leaders lead, and who is placed in leadership positions.

Clinton: The Making of a Leader

Life can often find people searching for the next decision or path that will lead to their final destination. J. Robert Clinton[30] offers a road map for staying on course as a leader. Clinton instructs leaders on becoming mature and provides parallels with both

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[28] Wolf, Richard. "Equality still elusive 50 years after Civil Rights Act," *USA Today*, January 19, 2014. Accessed March 14, 2018. https://www.usatoday.com/story/news/nation/2014/01/19/civil-rights-act-progress/4641967/

[29] Emerson and Smith, *Divided by Faith*, 98.

[30] J. R. Clinton, *The Making of a Leader: Recognizing The Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988),

modern and biblical examples of leadership. He identifies phases that leaders must travel through on the way to becoming more mature healthy leaders. Clinton's approach can be summed up in these terms:

> God develops a leader over a lifetime. That development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader response. Processing is central to the theory. All leaders can point to critical incidents in their lives where God taught them something very important.[31]

Clinton's model closely resembles the redemptive leadership model. In his study he articulates six phases or stages in a leader's development:

(1) Phase One is "Sovereign Foundations." Here God begins to mold the leader as they understand their calling in life. God providentially works through family, environment, and historical events, all which begin at birth.[32]

(2) Phase Two is called "Inner Life Growth," a time where the leader becomes entrenched in deep spiritual growth and intimacy with God. The leader learns the importance of discernment, prayer, and hearing God, as tests will come.

(3) Phase Three is called "Ministry Maturing." In this stage the leader is learning about their own self, and beginning to identify their gifts. "God selects those who are faithful and challenges them with ministry tasks and assignments. A developing leader response and learns to perform faithfully."[33] This phase requires patience and humility from a leader, much like the redemptive model. As Clinton articulates, "[l]earning

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[31] J. R. Clinton, *The Making of a Leader: Recognizing The Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 25.

[32] Clinton, *The Making of a Leader*, 44.

[33] Clinton, *The Making of a Leader*, 81.

submission is critical to learning what authority is, so emerging leaders must first learn to submit."[34]

(4) Phase Four is called "Life Maturing." Here the leader begins to gain a sense of satisfaction with how they are functioning in ministry. Character development is important in this phase as ministry flows out of who a person is.

(5) Phase Five is called "Convergence." In this stage God moves the leader to a place or activity that matches their gift. It is important to note while discussing this model that many leaders never get to experience this phase.

(6) The final phase is called "Afterglow" or "Celebration." Clinton describes this stage as follows:

> The fruit of a lifetime of ministry growth culminates in an era of recognition and indirect influence at broad levels. Leaders in Afterglow have built up a lifetime of contacts and continue to exert influence in these relationships. Others will seek them out because of their consistent track record of following God. Their storehouse of wisdom gathered over a lifetime of leadership will continue to bless and benefit many.[35]

Summary

Key principles from this work will allow leaders to create a baseline for convergence, of which experience, economics, spiritual maturity, and environment play a role. The literature discussed will allow leaders to understand; past events that have shaped their views, their present situations and what events are shaping their now, what might be needed for future development, and put order around their development. In

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[34] Clinton, *The Making of a Leader*, 81.

[35] Clinton, *The Making of a Leader*, 47.

addition, this literature instructs leaders to see the hand of God in their development and what he is doing in and to them.

Communion with God is foundational to the success of a leader. God has given leaders the capacity to serve and influence those who follow them. Development is a lifetime exercise that will have ups and downs.

The research in this chapter represents a small sample of the information available on the influence of leaders and on redemptive leadership development. The development of a coherent redemptive model that transcends occupations requires selecting and contextualizing information that has been tested and validated in various environments. The research in this chapter can add to the development of leaders, regardless of their occupation, race, or gender, by providing core principles needed to build a solid foundation. While this research is not exhaustive on the redemptive leadership model, it does bring to light several facets that are necessary in building a complete model. I will continue to build upon this research while drawing on its core tenets in order to improve leaders' understanding of redemptive leadership.

CHAPTER 4

RESEARCH METHODOLOGY

There are multiple research methods that could be applicable to this project, such as correlation studies, case studies, observational research, and survey research, all of which all have features that would be of benefit. The presentations on the different research methods helped me align my intentions with the data I needed to accurately illustrate my direction. The purpose of this pilot was to assist with answering the following questions:

1.   What contributes to the lack of multi-ethnic leadership in corporate America?

2.   What approach does the Bible mandate for the church concerning multi-ethnic organizations? How can global organizations utilize this model?

3.   What are the key elements of an effective global redemptive leadership development program for multi-ethnic associates in global organizations?

4.   What are the barriers to effective multi-ethnic leadership development, and how can organizations provide more opportunities to multi-ethnic associates?

I sought to answer these questions with substantive research, while paralleling how the church started with a multi-ethnic population. The survey research method required me to interview professionals from various multi-ethnic backgrounds who would share their views on the questions, in addition to contributing their understanding of diversity and of what impacts leadership development within their respective organizations. From my research, I sought to develop a framework for conceptualizing diversity, for examining the relationship between multi-ethnicity and the demands of

leadership, and attempted to link the literature on the model of a multi-ethnic church with

leadership in corporate America by expanding the conception of both.

The survey research method allowed me access to attitudes, behaviors,

demographic data, and aptitudes (essentially what someone has learned from their

experiences). Clinton substantiates this process in simple terms:

> God develops a leader over a lifetime. That development is a function of the use
> of events and people to impress leadership lessons upon a leader (processing),
> time, and leader response. Processing is central to the theory. All leaders can point
> to critical incidents in their lives where God taught them something very
> important.[1]

The survey research also helped me understand feelings and emotions behind

certain data. I believe the combination of survey and workshop offered a relatively quick

way of collecting information, and allowed me ample time to respond to my participants

on next steps.

My intention was to ask the majority of my questions in a workshop format, using

the surveys to understand people's backgrounds and give a foundation for the information

collected. My participants consisted of employees, executive leaders, pastors, and

congregation members. I believe that this was the most structured approach, and in

addition this approach allowed me to analyze non-verbal cues. There is also a level of

genuine interest when a researcher sits down with participants and asks questions in a

personal way.

I was conscious of obstacles or problems that could emerge in the project. One

hurdle was the participants developing a certain level of skepticism with questions such

as, "Why are you interviewing me? What will be done with this information? Will I get

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[1] J. R. Clinton, *The Making of a Leader: Recognizing The Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 25.

in trouble for being truthful?" Leaders are busy people in any profession. They are preoccupied with many facets of life and ministry.[2]

Redemptive Leadership Workshop

This workshop was designed to work through issues that participants may have as professionals in their organizational or personal lives. No specific names were used during the workshop, unless participants desired otherwise. The goal of this workshop was to use various experiences of a multi-ethnic audience to develop a leadership model that is sustainable and adaptable for improving the personal and professional lives of leaders.

Prior to the weekend, participants were briefed on the flow of the workshop, and were emailed a consent form explaining how the data would be used. The workshop was held at a campground, in a cabin conference center. The setting was small and a sense of intimacy was created by the ambience of the environment. Refreshments were served and participants were able to mingle before the actual workshop started. I thought getting to know one other would provide a relaxed atmosphere enabling participants to collaborate more.

Conducting an in-person workshop with a bridge line was the most favored format for the participants. Some participants were uncomfortable being there in person and getting to certain depths of personal information. However, talking over the phone gave them the security they needed to fully express themselves without feeling their identity was compromised.

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[2] Clinton, *The Making of a Leader*, 155.

The workshop method allowed the candidates to be responsive and feel a level a comfort in an environment with other individuals seeking the same goal. The workshop model was used to allow participants to become active and engaged in their work discussion and develop a firm understanding of redemptive leadership. In addition, using the workshop allowed me to be actively engaged with participants individually and in a small group. Facilitating provided me with a viewpoint on and understanding of what had factored into each decision by the participants. All participants were actively engaged in the workshop model and actively listened to other participants and to the concepts they needed to apply in their respective careers.

Ground rules were established before the workshop started. No one was allowed to use their full names or their organization's official name in the discussion. Everyone participated in the workshop and no one person was allowed to dominate the conversation. Everyone was directed to respect others and their opinions, regardless of whether they agreed or disagreed.

The workshop started with a reflection period. Participants were asked the following questions:

1. Share with the group what you do.
2. What are the opportunities for improvement in your life or organization when it comes to leadership?
3. What qualities make you a leader?
4. What do you want to be?
5. What obstacles have you overcome to get where you are?

6. Do you believe that your circumstances define you and your success? Why or why not?

Answers to these questions varied. Some participants expressed a lot of pain when giving personal accounts of how they grew up, and how they viewed leaders who had played authority roles in their lives, including parents. Many participants expressed feelings of hurt and confusion and stated that they had allowed others to negatively influence their decisions, with negative effects on their career progression.

The PIE Model

After the reflection question we focused on Harvey Coleman's PIE model, which was developed in 1996, and looked at how this model has been leveraged in the career advancement of many professionals. Coleman suggests in his book, *Empowering Yourself*,[3] that the selection process to advance a career is based on three key factors:

1. *Performance, 10 percent:* A person's day-to-day performance in a job; the ability to get work done efficiently, thoroughly, and correctly.

2. *Image, 30 percent:* This is what other people think of you. Do people turn to you for help because you are a problem solver? Do colleagues see you as a positive and creative force in the workplace?

3. *Exposure, 60 percent:* This represents relationships, and who knows the quality of work you do. Are your skills valued by those around you and over you? How many sponsors (those who are in power) know about your terrific work ethic?

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[3] Harvey J, Coleman, *Empowering Yourself: The Organizational Game Revealed* (Dubuque, IA: Kenall/Hunt Publishing,1996).

Not only does Coleman suggest that exposure is one of the three most important factors for career success, he estimates that performance is worth just 10 percent, image 30 percent and exposure 60 percent. Coleman's hypothesis suggests job performance factors in only 10 percent in terms of getting to the next level. Questions asked during this section of the workshop were:

1. What do you think leads to a lack of exposure in your organization?

2. Why do minorities lack the necessary mentors needed to progress in organizations today?

3. Why do women struggle to get leadership roles?

It was noted several times while discussing this model that while modesty is an admirable trait it can negatively impact on and limit career prospects. I found that this was a key point to elaborate in the workshop, because Jesus exhibited humility in his obedience. The contrast between the church and the world is sometimes vast in terms of how people exhibit leadership and obtain leadership roles.

Summary

The surveys and workshop were designed to gain a sample of multi-ethnic views on leadership and be reflective of each individual in nature. The emotions involved in talking through some of the obstacles that participants faced were eye opening and humbling. I kept reflecting on my own struggles in leadership and how one navigates the path to the next level. The connection that each participant had with the others was genuine, even though most paths varied in nature. My objective of gathering valuable information from a group of multi-ethnic participants was achieved.

This project will not only benefit my work, and ministry, but will also benefit organizations with low levels of multi-ethnic leadership. Having a practical conversation and continuing to keep the topic of multi-ethnic inclusion at the forefront will not only advance the research, but make it a relevant staple in how churches and businesses choose to develop their leaders. My intentions are to bring to light a real problem in churches and corporations, but also to add value to the discussion on how we can close the gap that has been. The goal is to develop a successful redemptive leadership model that can serve as a foundation, and that can be enhanced over time.

CHAPTER 5

PRE-SURVEY QUESTIONS AND WORKSHOP OUTCOMES

The purpose of this research was to create a redemptive leadership development model, specifically designed for leaders seeking to develop healthy multi-ethnic organizations. Organizations pay more attention to diversity than in past years, but there is still room for improvement in appointing multi-ethnic leaders in leadership roles. The research points to the fact that many organizations are global in nature but lack multi-ethnic leadership. The models to properly prepare leaders for developing multi-ethnic leadership are minimal at this time, yet such models would be of assistance in advancing global organizations.

Data Analysis

Pre-Assessment Results

The focus group selected for my research was a small group of professionals who lead in some capacity within their individual organizations. Specifically, there were candidates from several ethnicities made up of one Asian Indian, four African Americans, two Caucasian Americans, and one German, all possessing some formal education. The eight respondents were all over thirty years of age, married, and have started families. This is important, as family structure and culture play a significant role in these professionals' desire to advance. In addition, all have been working for a professional organization for ten years or more. All eight participants indicated having some education, whether technical, associate, bachelors, or masters. There were four men and four women who participated. The reason for choosing a diverse ethnic pool

was to properly represent a multi-ethnic population while developing a model that is diverse in nature.

The first part of this research involved a pre-assessment of each professional to determine where they are in their respective roles, and what they need for their leadership development. In addition, the questions sought to understand how each participant felt about their career growth, and what their respective organizations did to foster that growth. The following questions were asked in the pre-assessment:

Program Questions

1. Where would you place yourself on the spectrum of your career progression?

    a. I have no idea what I am called to do professionally and I don't know how to get there.

    b. I know what I am called to do professionally, but do not know how to get there.

    c. I know what I am called to do professionally and I am on my way there.

Out of the eight participants seven chose answer C, indicating they were comfortable with what they were called to do and feel that there is some progress in reaching their calling.

    d. I know what I am called to do professionally and I am there.

Only one participant stated that they felt they are where they should be in their career. Their position is that there is no higher opportunity that they are seeking.

2. What are some of the obstacles that keep you from fulfilling your calling?

    a. Lack of opportunity.

Three participants selected "lack of opportunity" as an obstacle to fulfilling their calling.

b. Lack of funding.

One participant selected "lack of funding" as an obstacle to fulfilling their calling.

c. Lack of support.

One participant selected "lack of support" as an obstacle from fulfilling their calling.

d. Self-confidence.

e. Education.

f. Improper network.

g. Lack of development.

Three participants selected "lack of development" as an obstacle to fulfilling their calling.

h. Racism.

Two participants selected "racism" as an obstacle from fulfilling their calling.

i. Sexism.

j. Other (please specify).

3. Please select the answer that best describes the type of work you do.

a. IT Infrastructure: two participants are IT workers.

b. Full-time church staff: one participant is full-time church staff.

c. Technology Manager.

d. Factory worker.

e. Non-profit director: three participants are in the non-profit sector.

f. Project Manager: two participants are project managers.

g. Other (please specify).

4. What are the top areas that you feel you need most as an emerging leader?

a. Support.

Four participants feel support is necessary for them as emerging leaders.

b. Education.

Four participants feel education is necessary for them as emerging leaders.

c. Network.

One participant felt a network was necessary for them as an emerging leader.

d. Exposure.

One participant felt like exposure was necessary for them as an emerging leader.

e. Opportunity.

Seven participants felt opportunity was vital for them as emerging leaders.

f. Guidance.

g. Mentorship.

Seven participants felt mentorship was vital for them as emerging leaders.

h. Other, please specify.

5. Have you ever participated in a leadership development program? If so, please name the program here and continue to next question.

Only one participant out of the eight has participated in a leadership development program before.

6. What did you gain or learn from your previous leadership development programs? (Please be specific, for example: confidence, connection, skill set, coaching, exposure, other.) One participant stated that networking and continuous education were important in leadership development.

7. What do you feel was lacking in your previous leadership development programs? (Please be specific, for example: not gender, race, or ministry specific, too short or too long, etc.) One participant stated that clear communication on the path forward was missing from the program. In addition, sustainability is lacking, and this participant stated there is no follow through once the program is complete.

8. From your perspective, how would you describe the state of diversity in leadership roles in corporate America?

a. There is a lack of diversity in leadership roles in corporate America

One participant stated that there is a lack of diversity in leadership roles in corporate America.

b. Diversity in leadership roles in corporate America is meeting my level of expectation.

One participant stated that diversity in leadership roles in corporate America is meeting their level of expectation.

c. There is some progress but not enough diversified candidates in leadership roles.

Six participants stated that there is some progress but still not enough diversified candidates in leadership roles.

9. Would you be available to participate in a leadership development discussion on diversity in the professional workplace? Seven responded that they were willing to participate in a leadership development discussion.

All but one of these participants responded with, "I know what I am called to do and I'm on my way there," while one stated, "I know what I am called to do and I'm there."

Those who stated, "I know what I am called to do and I'm on my way there," surprisingly were forty years and up. When questioned about the obstacles they faced limiting them from reaching their calling, the responses where varied. Lack of opportunity and development were selected the most.

In the area of leadership development needs, the majority of the participants stated support, exposure, opportunity, guidance, and mentorship. Leadership involves all of the aforementioned in order to properly build other leaders. Without the necessary opportunities and exposure to higher levels, many participants feel they are trapped at a certain level in their environments. However, our ability to become visible in a positive way and influence others who can help us reach our goals is one of the keys to leadership.[1]

Only one of the participants had previously participated in a leadership development program, with developing a larger leadership network being the major benefit. The remaining respondents who have not participated in a leadership program felt that such a program would provide them a blueprint to reach certain heights within their respective organizations. However, the health of the organization was not captured in the survey results. Lencioni writes:

> Healthy families, the ones where parents give their children discipline, affection, and time almost always improve over the years, even when they lack many of the advantages and resources that money can buy. Unhealthy families, the ones without discipline and unconditional love, will always struggle, even if they have all the money, tutors, coaches and technology they could ever want.[2]

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[1] Harvey J. Coleman, *Empowering Yourself: The Organizational Game Revealed* (Dubuque, IA: Kenall/Hunt Publishing), 58.

[2] Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco, California: Jossey-Bass), 10.

The emphasis here is that healthy organizations foster such programs in order to continue producing healthy leaders.

Discussions about race and how it affects promotion and leadership within the respondents' respective organizations were strained. Out of eight participants, six indicated that there is some progress but not enough diversified candidates in leadership roles. "Diversity encompasses all differences among coworkers, and the typical organization is characterized by race, gender, generational, physical, mental, functional specialty, stylistic and personality differences, to name a few."[3]

Redemptive Leadership Development Workshop

The workshop participants' backgrounds varied to include two project managers, three IT professionals, two non-profit sector professionals, and one full-time ministry professional. Opinions and experiences were richly diverse. Each candidate could identify with a major struggle in leadership, or in trying to achieve that level of success in their respective careers. A combination of background questions, and Harvey Coleman's PIE model were used to help enrich the workshop conversations.

Participants were given ten minutes to look over the workshop questions before we engaged in dialogue. For the purpose of this research and workshop, the participants were referred to by number as participants 1-8. The understanding was reached that each participant would be allowed three minutes to express their initial answer to the question we were discussing at the time. We would then come back after everyone had answered that question and have open forum conversations about the question.

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[3] Pat MacMillan, *The Performance Factor: Unlocking the Secrets of Teamwork* (Nashville, TN: B&H Publishing Group), 37.

Participants were asked the following questions, which include some responses from participants:

1. What opportunities are there for improvement in your life or organization when it comes to leadership?

Participants agreed that some companies lack awareness of who works for them. Lack of visibility creates distance in relationships and exacerbates the lack of communication. Five participants agreed that a formal leadership development program was missing from their organizations. Such a program would give them a visual road map of what they needed to do in their particular organizations in order to advance their careers and leadership qualities.

2. What qualities make you a leader?

Participant 8 was the most responsive concerning this question, expressing the view that being assertive, articulate, goal oriented, and trustworthy were the primary qualities of a leader. However, some participants noted that for black women those qualities would be received as someone being negative, aggressive, and operating with an attitude. Other participants expressed the view that being a clear communicator, and being approachable are also qualities of a good leader. Education was not mentioned by any participants in this workshop, which was somewhat of a surprise for me.

3. What do you want to be?

The answers to this question varied according to occupations. The IT professionals and non-profit professionals wanted to stay in their respective fields. The ministry professional started working in the teaching field once he retired from full-time ministry. The two project managers were undecided at this particular time.

4. What obstacles have you overcome to get where you are?

Participants 2 and 5 expressed sincere emotions in response to this question. Lack of opportunity and emotional abuse were identified here. Participants 1 and 4 noted the opportunities to advance do not exist in their environments, and most people leave to gain more opportunities. Participant 7 also stated that getting past her own issues would allow her more opportunities. Participant 7 did not elaborate much, but there were some personal hurdles that she needed to conquer. Participant 8 stated that younger candidates are in demand for most organizations, which makes her path upward difficult at the time.

5. Do you believe that your circumstances define you and your success? Why or why not?

The majority of the participants believed that their circumstances may affect their upward mobility, but do not define their success.

The PIE Model (Organizational Advancement)

When discussing the PIE model, many became skeptical of the view Harvey Coleman presents. Coleman writes: "Many of us have worked for years with a heavy anchor that we didn't even realize we were dragging. Even though we might have worked harder than anyone else in the company, we were probably never in the race for upper management. We didn't understand the game."[4] In the second part of the workshop we discussed Coleman's view of the game. The PIE model consist of three elements, which are performance, image, and exposure. Coleman indicates that exposure is the most important of the three.

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[4] Coleman, *Empowering Yourself*, 6.

We started with a general discussion of the participants' opinion of Coleman's model. Five participants agreed, while three disagreed with Coleman's percentage breakdown of the three elements. Coleman states performance is 10 percent, image is 30 percent, and exposure is 60 percent of what matters in reaching upper level management.[5]

Performance 10 percent

Participants who agreed with Coleman's model recounted several experiences within their organizations that contributed to their agreement. Participant 1 agreed in general, indicating they were a top performer in their area, and that they have always been viewed as a great employee but never given the opportunity to pursue upper management roles. Participants 2 and 3, while indicating they were not the best performers, had maintained a good review for several years in a row, but still no opportunities for upward advancement. Participants 4 and 5 indicated that they have received good and average reviews, but feel regardless of their performance they would not have a chance for upward advancement.

Three participants disagreed with Coleman's model on performance. All three agreed that performance was a big factor in their advancement. Participants 6, 7, and 8, felt that their performance was a large part of having opportunities to advance. Participant 7 stated that their last promotion was due to their "exceeds expectation" review from the previous year.

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[5] Coleman, *Empowering Yourself*, 23.

Image 30 percent

All of the participants generally agreed that their image was important to their career progression. Participants in the non-profit sector indicated that their image was not required to be of same standard as someone in corporate America. The non-profit sector participants, 2 and 6, indicated their dress could be relaxed in many instances and not affect how they were viewed in their organizations. The remaining participants felt that their image was important in how their peers and managers viewed and respected them. In addition, a professional image was needed in order to fit in the culture that existed before they arrived.

Exposure 60 percent

Participants all agreed that exposure had some effect on upward mobility. Participants 6, 7, and 8 indicated that exposure was less important than performance, but that it was critical for the right people to notice your work. Participants 2 and 4 indicated that the opportunities for exposure were very limited in their organizations because of those who were over them. These participants agreed that their exposure was limited because of the limited exposure that their managers possessed. In addition, the culture was such that one did not overtake one's manager out of a desire for upward mobility.

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Post-Workshop Survey

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A couple of days after the workshop I sent each participant a post-workshop survey to gather information about their experiences from the workshop and to ask if future workshops and discussions would be beneficial to them. The responses were positive, and everyone indicated they would be interested in participating in future

workshops. The following questions were asked in the post-workshop survey with a sample of responses for each included:

1. What have you gained as a result of participating in this discussion?

Participants answered this question with various answers. Common themes where that they deserved more credit than they gave themselves. Participant 3 stated that they needed to move out of their comfort zone if they wanted to take their career to new heights. Participant 6 indicated that they had gained valuable knowledge on how to get unstuck.

2. What action steps have you committed to taking for your own leadership development as a result of this discussion?

Participant 2 indicated that they needed to spend more time focusing on the resources they have rather than the ones that they do not. Participant 3 emphasized the importance of building better professional relationships as necessary to nurturing their professional growth. Participants 5, 6, and 7 had similar responses in that they needed to face their fears, and stop allowing the thought of failure to hold them back. Participant 8 indicated a commitment to being more in tune with God, and not allowing negative people to sway their decisions.

3. How will this discussion experience impact your life and/or ministry going forward?

Participant 1 stated that learning to forgive and letting go of past obstacles will allow them to positively affect more lives. Participants 2, 3, 4, and 6 agreed that this discussion gave them the push to prioritize and act. Participant 7 indicated a new emphasis on focusing more on the plan and on implementing ideas.

4. What would you change to enhance this leadership development experience?

Surprisingly all of the participants agreed that they would like a bi-annual or quarterly workshop that holds everyone accountable to their next steps. They found the content and the discussions applicable to the leadership development experience.

5. Is this experience one that you would recommend to others? Please explain why?

All participants stated that they would recommend this workshop to others. Most participants stated the information and knowledge gained from this workshop was valuable. Participant 8 stated that this workshop had helped with mapping out the next steps in their career progression plan.

6. Would you be interested in participating, if this discussion curriculum were offered over an extended six-month format?

All participants were eager to receive dates to come back together and continue the discussions.

Summary

Participants from this program were positively impacted by the material and the wealth of knowledge and experience gained from other participants. Everyone agreed that this type of program is needed, and could be expanded upon later in more in-depth sessions. The workshop format gave participants an environment where no one was judging, but all were supportive of each participant and their unique responses.

Scripture validates God's impact on redemptive leadership and provides a solid foundation for leaders to follow. Chapter six will expound on the approach to development a comprehensive redemptive leadership model. In addition, will seek to answer relevant questions around developing a model that serves multi-ethnic leaders, from the workshop and research that was gathered.

CHAPTER 6

CONCLUSIONS

Introduction

The purpose of this research was to develop a redemptive leadership model that provides organizations with a deeper understanding of why multi-ethnic leadership is important to organizational success. In this thesis-project, I sought to develop a framework for conceptualizing the research on diversity; I examined the relationship between multi-ethnicity and the demands of leadership; and attempted to link the literature on the model of redemptive leadership in a multi-ethnic church with leadership in corporate America by expanding the conception of both. While global organizations are only scratching the surface of providing multi-ethnic leadership opportunities at the executive level, creating programs to help develop multi-ethnic leaders will help speed up the process. This project is designed to build upon the leadership literature and development models that currently exist, and to identify key elements that will help multi-ethnic leaders adopt a development model that promotes their success.

Scripture validates God's part in redemptive leadership, and provides a foundation for leaders to follow. In various examples throughout the Bible, God affirms that redemptive leadership serves all humankind, regardless of race, gender, or position. Leaders who seek to lead global organizations with integrity must therefore be intentional about developing multi-ethnic talent, while following a redemptive leadership model in some fashion. The rich history of biblical examples provides a witness to God's desire to develop multi-ethnic redemptive leaders. After thoroughly assessing multiple leadership models, I determined that certain attributes of the redemptive leadership model, J R. Clinton's approach to leadership development, and Mark DeYmaz's approach to building

the multi-ethnic church, provided the best approaches to a successful multi-ethnic leadership development program.

Once I identified the models and gathered the necessary research, I held a redemptive leadership development workshop for a selected group of multi-ethnic leaders of varying occupations. The methods of research included a pre-and post-assessment survey and an in-depth workshop, where we worked largely from the redemptive leadership model as well as Harvey Coleman's PIE concept. The complexity of people's stories and foundational beliefs help me form a model that was adaptable for all the ethnicities represented.

Answers to Research Questions

Through my research and workshop, I sought to answer the following questions:

1. What contributes to the lack of multi-ethnic leadership in corporate America?

2. What approach does the Bible mandate for the church becoming a multi-ethnic organization? How can global organizations utilize this model?

3. What are the key elements of an effective global redemptive leadership development program for multi-ethnic associates in global organizations?

4. What would a multi-ethnic redemptive leadership program for associates seeking leadership roles look like in my organization?

What contributes to the lack of multi-ethnic leadership in corporate America? Through research and workshop responses, one major reason for a lack of multi-ethnic leadership in corporate America that emerged is that executives are out of touch with those who serve their organizations at a certain level. Chief Executive Officers tend to have relationships with employees on a need-to-know basis.

In addition, social cliques foster a pattern of interaction that only includes those one identifies with or looks like. Some describe this as the "old boys' network." These cliques create barriers that people from other ethnic backgrounds may face when trying to create the close mentoring relationships that are necessary for promotion.

Another contributing factor identified by workshop participants is that many CEOs lack an understanding of what it means to be an outsider, or someone overlooked because of their ethnicity. To be fair, in some cases there are multi-ethnic CEOs, such as MasterCard's CEO, Ajay Banga-a Sikh from India. However, there are still gaps in leaders creating cultures where other multi-ethnic leaders can be developed and fostered. Emerson and Smith describe it best: "Equally created + equal opportunity + X = Unequal Outcome."[1] The X variable must be identified and approached with great intentionality if corporate leaders are to make strides in multi-ethnic leadership development programs.

What approach does the Bible mandate for the church in becoming a multi-ethnic organization? How can global organizations utilize this model? God's salvation does not discriminate or limit the saving possibilities based on race or ethnic background. The Bible is clear on that: "All have sinned and come short of the glory of God." (Rom 3:23) Thus no-one has a special step up in obtaining the salvation of the Lord based on their ethnicity. DeYmaz establishes a scriptural foundation for the multi-ethnic church when he asks, "If the kingdom of heaven is not segregated, why on earth is the church?"[2] DeYmaz focuses on Jesus' prayer in John 17 that the church be of one accord, and of the

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[1] Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (New York: Oxford University Press), 98.

[2] Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco: Jossey-Bass/Leadership Network, 2007), 4.

same mind, love, spirit, and purpose, which is essential to following Christ. The critical

question here is who Jesus is referring to as the church, or rather who does the church

consist of? DeYmaz's point is clear the church is all those who follow, accept, and

believe in Jesus. While the parallel with other for-profit and non-profit organizations

requires adaptation, the multi-ethnic model of Jesus is clear. In addition, in the Great

Commission, Jesus gives us the directive "Go ye therefore to all nations" (Matt 28:19), a

directive that is in no way discriminatory, but is inclusive of all.

In his letter to the Ephesians, Paul preaches and teaches a message of inclusion to

the Gentiles, by stating we are "no longer strangers and aliens, but…fellow citizens with

the saints and are of God's household." (Eph. 2:19) Paul's vision for the church, inspired

by the Holy Spirit, consists of people of diverse backgrounds, not just those who are

Jewish.

How can global companies adapt this model? The demand for a culture of

inclusiveness should be part of every organization's leadership development training.

Jesus modeled a leadership style that included all, because all Christians are called to

carry out the Great Commission.

What are the key elements of an effective global redemptive leadership

development program for multi-ethnic associates in global organizations?

Effective communication is a key element in a successful leadership development

program. Learning to communicate effectively also prevents a lot of misunderstandings.

People often assume that others know what they are thinking. Effective communication is

necessary to keep conflict to a minimum. Every leader must effectively communicate his

or her plan, message, teachings, and instructions. Communicating effectively helps those in an organization build trust, and respect for others.

A leader's organization usually consists of people who share common interests and commitments but may have different perspectives on things. Effective communication is the way a diverse group will be able to understand the issues. Leaders should be examples first and be able to distinguish between active and defensive listening. Effectiveness as a communicator depends on the ability to select and use language that is appropriate to listeners; on communicating material that is accurate; and on exercising great care that the ideas and feelings expressed are meaningful to the audience.

A further key element is a good attitude. This means staying positive about life and maintaining a positive attitude to the work that God has required one to do. God gifts people to do certain work because of who they are. People's uniqueness qualifies them. Negative attitudes lead to negative relationships, which will dissolve communication in the end. A positive attitude encourages communication and promotes healthy relationships. Maintaining a positive attitude helps leaders cope with the hurdles that may arise. In addition, it brings optimism into life, which then overshadows worry and negative thinking. Positive thinking must be adopted as a way of life, because it brings constructive changes into a person's life, and more success.

Establishing non-threatening relationships: One of the greatest concerns during group discussion was that if a participant expressed how they felt or confided in executive leadership, there would be some type of punitive response sooner or later. One way to make sure that this does not happen is to establish relationships that are non-

threatening. Participants should feel safe and secure raising and talking about issues concerning their leadership development. This will open dialogue for individuals to genuinely reflect on their actions, thoughts, beliefs, and feelings. Eventually this allows individuals to address the problem at hand without feeling threatened.

Participants and leaders should set and agree on clear boundaries. Clear boundaries define how one expects to be treated by others. After consultation with the group, many felt that some issues around leadership development could have been avoided if clear-cut boundaries were established in the beginning. Doing so allows all who participate power over their situation.

What would a multi-ethnic redemptive leadership program for associates seeking leadership roles look like in my organization?

A successful multi-ethnic redemptive leadership program must have clear guidelines of operation, it must protect personal beliefs, and encourage those involved. Clearly defining the rules of engagement and how each session or interaction is conducted will ensure the success of the program. Through my research into Rodney Cooper's *Five Stages of Redemptive Leadership*, Clinton's *Five Phases of Leadership Development*, and DeYmaz's Core Commitments of Building a Multi-Ethnic Church, I have created a draft model with five core phases for a multi-ethnic redemptive leadership program that organizations can build upon.

The first phase involves deep self-reflection. This phase promotes participants' understanding of their past experiences and how these have helped shape their views. During this phase program participants should seek to answer the question, "Who are you?" Participants will receive 360-degree feedback from peers who will not identify

themselves, thereby allowing feedback with filters. In addition, participants should safely identify the struggles, pains, hurdles, and successes that have helped shape who they currently are. Identifying unconscious bias during this phase will help with moving participants forward. A participant's core beliefs, values, and purpose should be clearly defined in this phase. Self-reflection is also a time to understand what issues or residue may negatively impact on upward mobility. In addition, participants who have not forgiven themselves or anyone else could be limiting their happiness. Leaders need to be authentic in their leadership, and self-reflection allows participants to know the truth about themselves that they may have kept hidden.

The second phase involves relationship mastery. During this phase participants are paired with leaders they can collaborate with, and use as an information base. This relationship would be strictly professional, and a high level of emotional intelligence would need to be exhibited. Leaders will be candid in providing constructive dialogue and feedback on a participant's progress. Program participants will define their track to the executive level positions they desire, and receive the necessary guidance to get there. Communication, negotiation, and influencing will all be evaluated and worked on in this phase. In addition, this phase will focus on the ability to manage people, and develop their potential. Leaders who are taught to focus on interpersonal skills are often able to grasp how to communicate and interact with other people effectively. Interpersonal skills are often overlooked and under-developed because too much focus on the operational functions of a position. It is a very task-driven society and soft skills are often lost while trying to accomplish a task.

The third phase involves identifying a mentor. Mentors help develop competent leaders and provide participants with a clear support structure. For this phase to be successful, mentors must be willing to train and develop participants in areas specific to where they are being asked to lead and where they desire to go. Mentors will be required to provide formal training and direct candidates towards informal training such as workshops, books, and classes. With senior leaders, this could be a tedious task, due to the fact that too much control in this relationship can result in a parental culture, which in turn can quench the participant's voice and desire to lead. It is imperative that mentors provide a culture where participants feel empowered to lead and know that they are nurtured and are being given the room to grow into competent executive leaders.

The fourth phase involves multi-ethnicity and inclusion training. Multi-ethnic leaders are a key component in innovation, and are critical for a company's global success. Companies that seek to attract top talent understand the need to be intentional when it comes to recruiting from diverse pools of multi-ethnic candidates. Responsibility for the company's inclusion of multi-ethnic candidates in the leadership pipeline depends solely on senior management. During this phase, participants will take the time to hear from senior leaders and understand their expectations of what the next executive looks like. In addition, senior leaders will be exposed to multi-ethnic candidates and understand their expectations and intentional steps to be in executive positions. Inclusion training will also be delivered to promote understanding of the core tenets of inclusiveness in leadership development.

The final phase of this model involves cross-training. In this phase participants who are currently not in the role that they seek, will be allowed a certain time allocation a

week to train in the area that interests them. The goal during this phase is to promote cross team training, and show financial support, while allowing multi-ethnic participants the opportunity to pursue their goals. This will of course require considerable planning, coordination, and ongoing support from senior management.

Summary

There are several companies who believe that diversity and inclusion are key to developing global companies and promote the fact that diverse companies perform better.

- Most studies surrounding diversity in the workplace have found that for every 1% increase in gender diversity, company revenue increases by 3%.

- Higher levels of ethnic diversity increase revenue by a whopping 15%.

- According to Glassdoor, 67% of active and passive job seekers say that when evaluating companies and job offers, it is important to them that the company has a diverse workforce.[3]

Companies vary in how they approach diversity and inclusion but the underlying benefits are common across the industry of those who participate in diversity and inclusion strategies. Perhaps the most relevant lesson is that diversity and inclusion drives innovation. Here are a few companies leading the way in diversity and inclusion:

- **BASF.** Earning a spot on DiversityInc's Top 50 in 2015, 2014 and 2013, BASF is a global force properly leveraging D&I.

- **Ford Motor Company**. Ford made DiversityInc's Top 50 an impressive 11 times.

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[3] McSweeny, Michelle. "10 Companies Around the World That Are Embracing Diversity in a BIG Way." *Social Talent*, August 7, 2016, accessed March 20, 2018. https://www.socialtalent.com/blog/recruitment/10-companies-around-the-world-that-are-embracing-diversity.

- **Sodexo**. Sodexo was the recipient of the Catalyst Award in 2012 and earned a spot on DiversityInc's Top 50 on eight different occasions.

- **AIG**. In 2015, AIG earned a spot on DiversityInc's 25 Noteworthy Companies list for the second year in a row. The company's talent pipeline, equitable talent development, CEO and senior leadership commitment and supplier diversity were assessed.[4]

The prayer is that companies maintain an increased commitment to attract and retain multi-ethnic leaders who will fuel innovation.

Having completed this research, I believe that I have heightened my sensitivity to the needs of multi-ethnic leaders and deepened my knowledge of why there is a lack of multi-ethnic leaders in organizations today. Companies are always providing programs on diversity but is that enough? Does that reach deep enough to deal with the lack of multi-ethnic candidates for executive positions? God provides a road map in the way He grew His church. He wanted a church that was global, made up of empowered multi-ethnic leaders, and that reached everyone. Drawing on my research, it is now my opinion that if global companies want to reach global customers, they must institute a similar model. Organizations must seek to develop multi-ethnic leaders and then harness the ideas and perspectives from that pool of talent. My prayer is that this work helps build upon the foundation of redemptive leadership and provides key elements for a multi-ethnic redemptive leadership model that can be utilized across several different organizations.

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[4] Cincotta, Sarah. "Leaders in Diversity and Inclusion: 5 Lessons From Top Global Companies." *Aperian Global*, December 3, 2015, accessed March 20, 2018, http://www.aperianglobal.com/leaders-diversity-inclusion-5-lessons-top-global-companies/.

APPENDIX A

THE STAGES OF REDEMPTIVE LEADERSHIP

The Five Stages of Redemptive Leadership[1]

Stage 1	Competency
Stage 2	Principles
Stage 3	Character
Stage 4	Transformational
Stage 5	Redemptive

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[1] Rodney Cooper, "*Redemptive Leadership*," Lecture, Gordon-Conwell Theological Seminary, Charlotte, NC, May, 2013.

APPENDIX B

CLINTON'S PHASES OF LEADERSHIP DEVELOPMENT

Clinton's Five Phases of Leadership Development[2]

Phase 1   Sovereign Foundations

Phase 2   Inner-Life Growth

Phase 3   Ministry Maturing

Phase 4   Life Maturing

Phase 5   Convergence

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[1] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 30.

APPENDIX C

DE YMAZ'S STAGES OF BUILDING A MULTI-ETHNIC CHURCH

Core Commitments of Building a Multi-Ethnic Church[3]

Stage 1   Embrace Dependence

Stage 2   Take Intentional Steps

Stage 3   Empower Diverse Leadership

Stage 4   Develop Cross-Cultural Competence

Stage 5   Promote a Spirit of Inclusion

Stage 6   Mobilize for Impact

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[1] Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco: Jossey-Bass/Leadership Network, 2007).

APPENDIX D

MODEL COMPARISONS

Comparison of the phases of development of Cooper, Powers, and Clinton

Cooper/Powers	Clinton
Competency	Sovereign Foundations
Principles	Inner-Life Growth
Character	Ministry Maturing
Transformational	Life-Maturing
Redemptive	Convergence

APPENDIX E

PARTICIPANT SURVEYS

(All surveys and program responses were done in confidence, no personal identifying information is provided in this research)

Pre-Assessment Survey

Background Questions

1. Name (Last, First, Middle)

2. Best contact information (cell, home, email)

3. Ethnicity:

4. Email address

5. Category that best describes your age.

a. 17 and under

b. 18-20

c. 21-29

d. 30-39

e. 40-49 46

f. 50-59

g. 60 or older

6. Marital status

a. Married

b. Widowed

c. Divorced

d. Separated

e. Never married

7. Employment status (please check all that apply):

a. Unemployed

b. Self-employed

c. Part-time employed

d. Full-time employed

e. Part-time student

f. Full-time student

8. Please indicate the highest level of school you have completed or highest degree you have received.

a. Less than high school degree

b. High school degree or equivalent (e.g., GED)

c. Some college but no degree

d. Associate degree

e. Bachelor degree

f. Graduate degree

9. Which of the following categories best describes your employment status? (please select all that apply)

a. Employed, working 1-39 hours per week

b. Employed, working 40 or more hours per week

c. Not employed, looking for work

d. Not employed, NOT looking for work

e. Student (part-time or full-time)

f. Disabled, not able to work

10. How many children age 17 or younger live in your home? Two

11. How long have you been in corporate America?

a. Less than 1 year

b. 1-5 years

c. 5-10 years

d. 10-15 years

e. 15-20 years

f. 20+ years

Program Questions

1. Where would you place yourself on the spectrum of your career progression?
      a. I have no idea what I am called to do professionally and I don't know how to get there
      b. I know what I am called to do professionally, but do not know how to get there
      c. I know what I am called to do professionally and I am on my way there
      d. I know what I am called to do professionally and I am there

2. What are some of the obstacles that keep you from fulfilling your calling?
      a. Lack of opportunity
      b. Lack of funding
      c. Lack of support
      d. Self-confidence
      e. Education
      f. Improper network
      g. Lack of development
      h. Racism
      l. Sexism
      J. Other, please specify

3. Please select the answer that best describes the type of work you do.
      a. IT Infrastructure
      b. Full-time church staff
      c. Technology Manager
      d. Factory worker
      e. Non-profit director
      f. Project Manager
      g. Other (please specify)

4. What are the top four areas that you feel you need most as an emerging leader?
      a. Support
      b. Education
      c. Network
      d. Exposure
      e. Opportunity
      f. Guidance
      g. Mentorship
      h. Other, please specify

5. Have you ever participated in a leadership development program? If so, please name the program here and continue to next question.

6. What did you gain or learn from your previous leadership development programs? (Please be specific, for example: confidence, connection, skill set, coaching, exposure, other)

7. What do you feel was lacking in your previous leadership development programs? (Please be specific, for example: not gender, race, or ministry specific, too short or too long, etc.)

8. From your perspective, how would you describe the state of diversity in leadership roles in corporate America?
   a. There is a lack of diversity in leadership roles in corporate America opportunities
   b. Diversity in leadership roles in corporate America is meeting my level of expectation
   c. There is some progress but not enough of diversified candidates in leadership roles

9. Would you be available to participate in a leadership development discussion on diversity in the professional workplace?

Post Workshop Survey

1. What have you gained as a result of participating in this discussion?

2. What action steps have you committed to take for your own leadership development as a result of this discussion?

3. How will this discussion experience impact your life and/or ministry going forward?

4. What would you change to enhance this leadership development experience?

5. Is this experience one that you would recommend to others? Please explain why?

6. Would you be interested in participating, if this discussion curriculum were offered in an extended 6-month class format?

INFORMED CONSENT DOCUMENT

INFORMED CONSENT DOCUMENT

Project Title: A Redemptive Leadership Model in a Multi-Ethnic Context for Leaders

Seeking To Develop A Healthy Multi-Ethnic Organization

Principle Investigator: Derrick Barksdale, Doctoral Student at Gordon-Conwell

Theological Seminary in the Redemptive Leadership Doctor of Ministry Track

Purpose

The following thesis proposal will explore a Redemptive Leadership Model in a Multi-Ethnic Context for Leaders seeking to develop a healthy multi-ethnic organization. The purpose of this project is to research tools, and methodologies that will aid in developing a redemptive leadership model that provide organizations with a deeper understanding of why multi-ethnic leadership is important to an organizations success. Through existing research and scholarship, I will utilize the success of the church of Antioch in Acts, and the five stages of the redemptive model (competency, principles, character, transformational, and redemptive) to illustrate the importance of multi-ethnic redemptive leadership model in global organizations.

These questions support the following thesis hypothesis: an intentional redemptive leadership model in the multi-ethnic context will empower organizations to inspire associates, and drive organizational performance in geographies outside of an organizations home base.

We are inviting you to participate in this research study because you are a leader in your perspective field, seeking to pursue further leadership roles in some specific way (SVP, executive, non-profit director, Pastor etc.) or because you are currently involved in a job role with at least five years of success in mentoring and coaching others.

Procedures

If you agree to participate as an aspiring leader in your field, your involvement will last for approximately 20 minutes for the completion of surveys (pre and post) and two-hours for live redemptive leadership curriculum discussion phone call, and an in person meeting to discuss development plans.

The following procedures are involved in this study. Consent to participate will be received by email by mid-December. The surveys will be completed during the last week of December and will include information about where you are in your career and where you want to be. The conference will open with an overview of the project details, an

understanding of the redemptive leadership model, and an opportunity to get to know other participants. The call will continue with a deeper investigation of what leadership development looks like for each individual and the resources that are available to ensure successful advancement in a professional work environment for where each participant wants to be. This call will be followed by an in person discussion of development plans, during the second week of January. Directly after the in person meeting, participants will have an opportunity to respond to an anonymous survey to give feedback on what was gained from the experience and how to can be enhanced.

Risks

The possible risks associated with participating in this research project are as follows: participants may be invited to share personal information about where they feel a work or job event has impacted them in a negative way. This vulnerability may lead to a need for development that goes beyond the extent of this study.

Benefits

The potential personal benefits that may occur as a result of your participation in this study as a leader in a professional work environment include a greater sense of understanding regarding one's personal development and the steps necessary to gain successful placement, connection to and support from other leaders, and an opportunity to expand one's network and professional resources.

The potential personal benefits that may occur as a result of your participation in this study as a leader in a professional environment include the satisfaction of knowing that you are contributing to the next generation of leaders in a meaningful and significant way.

Compensation

You will not be compensated for participating in this research project. However, all food and refreshments will be provided during the in person gathering.

Confidentiality

Records of participation in this research project will be kept confidential to the extent permitted by law. Survey results will be reported anonymously and the in person information will be reported as a group summary with written notes, withholding personal identifying information. These sessions will not be recorded. No one, other than the researcher, Derrick Barksdale, will have access to personal identifying information and information files will be deleted after the completion of this project.

In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner in such a way that you cannot be identified.

Notes from the interviews as a result of this study will be included in the thesis, with the permission of the persons being interviewed.

Voluntary Participation

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of benefits to which you may otherwise be entitled. If consent is given, data collected prior to withdrawal will be used in the study.

Questions

Questions are encouraged. If you have any questions about this research project, please contact: Derrick Barksdale by email at derrickbarksdale@hotmail.com or by phone at (803) 322-4431. If you have questions about your rights as a participant, please contact the Chair of the Institutional Review Board, David A. Currie, at: dcurrie@gordonconwell.edu; 978-646-4176.

Participant Signature

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name (printed): _____

(Signature of Participant) _____

(Date)_____

Researcher Statement

I have discussed the above points with the participant. It is my opinion that the participant understands the risks, benefits, and procedures involved with participation in this research study.

(Signature of Researcher) _____

(Date)_____

EMAIL CORRESPONDENCE

Hello Leadership Participants!

I am a student in the Doctor of Ministry program at Gordon Conwell Theological Seminary. My program is Redemptive Leadership and my focus is "A Redemptive Leadership Model in a Multi-Ethnic Context for Leaders Seeking To Develop A Healthy Multi-Ethnic Organization". My goal is to create a leadership development program that equips and leaders for success in the areas of achieving and excelling in leadership roles.

I would like you to consider participating in this pilot program, which would include completion of a two-part survey (to take no more than 15 minutes) and attending a workshop. After completing the survey, you will receive dates so that we can select dates that work for all of us. You can also complete the survey, even if you are unable to participate in the leadership call.

Please respond to this email by _____ to let me know if you are willing to participate. Also, feel free to contact me by email, text, or phone if you have any questions or need more information. Thank you in advance for your help! I pray that this opportunity will be as much of a blessing to you as you will be to me.

Thanks,

Derrick Barksdale

NOTE: As participants in this project, you will be included in my dissertation research. All names will be changed and no personal identifying information will be shared or published.

Leaders,

Thank you so very much for your willingness to complete the survey! Part I consists of 11 questions designed to gather demographic information. This should take no more than 5-10 minutes. You can complete the questionnaire and email to me at derrickbarksdale@hotmail.com.

Part II consists of 9 questions designed to help shape this program according to your needs. This should take no more than 10 minutes. You can complete the questionnaire and email to me at derrickbarksdale@hotmail.com.

I would be so grateful if you could complete your surveys by or before_____. Please note that completion of the surveys does not obligate you to participate in the leadership discussion. Feel free to call, text, or email me if you have any questions or need more information. This is going to be an exciting journey!

Thanks,

Derrick Barksdale

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VITA

Derrick Tyrone Barksdale

Date and Place of Birth

September 10, 1974, Laurens, S.C.

Education/Degrees

Doctorate Ministry Gordon-Conwell Theological Seminary: May 2018

Masters in Christian Leadership, Gordon-Conwell Theological Seminary May 2012

Masters in Business Administration (concentration in Software Project Management), Winthrop University, December 2002

Diploma Engineering Graphics, York Technical College, December 2002

BA in Art and Design, Winthrop University, August 1996

Reverend Derrick Barksdale grew up in Ora, SC, and attended the Public Schools of Laurens District 55. He was raised by his mother Sarah Barksdale and is married to Wakita Barksdale. Rev. Barksdale and Wakita have two children DJ, and Patience and care for their nephew, Braelyn Hackett.

Rev. Barksdale has worked in the Financial Services Industry for three of the largest financial firms in the Southeast since entering graduate school in 2000. Rev. Barksdale is a Certified Information Security Manager, making him an expert in his field.

Rev. Barksdale is a Life Member of Omega Psi Phi Fraternity Incorporated, and the Information Systems Audit and Control Association, Charlotte Chapter**.**

Through all of his accomplishments, Rev. Barksdale says his most important achievement is that he has devoted his life to serving God. Rev. Barksdale became a licensed Minister in 2008 and was ordained in 2011. Rev. Barksdale currently serves as Senior Pastor of the Duncan Creek Baptist Church located in Laurens, S.C.

Favorite Scripture: Philippians 4:13 "I can do all things through Christ Jesus who strengthens me."